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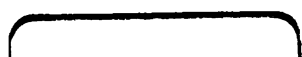
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THE HISTORY OF THE CITY OF BOSTON

FROM THE FIRST SETTLEMENT TO THE PRESENT TIME.
BY
JOSEPH NEALE, ESQ.
OF THE BARR.

VOLUME I.
CONTAINING THE HISTORY FROM THE FIRST SETTLEMENT TO THE YEAR 1700.

BOSTON: PUBLISHED BY J. NEALE, AT THE SIGN OF THE BELL, IN CORNHILL. 1790.



ADDRESSES AND PAPERS.



ADDRESSES AND PAPERS

ILLUSTRATIVE OF

CHRISTIAN

PRINCIPLE OR TESTIMONY,

ISSUED WITHIN THE LAST FIFTY YEARS,

BY OR ON BEHALF OF

THE YEARLY MEETING

OF

THE RELIGIOUS SOCIETY OF FRIENDS.

LONDON:

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PREFACE.

THE tracts which are here presented to the reader possess more than a transitory interest. Hence it has been thought desirable to collect and print them in a small volume.

In addition to the Annual Epistles and various minutes of the Yearly Meeting, they manifest the concern of our religious Society to uphold and to commend Christian truth in its intimate and essential connection with Christian practice ; and many of them are especially valuable as illustrative of the spirituality of the Gospel dispensation ; and the self-denying walk which must ever distinguish the consistent Christian.



Miscellaneous as this collection may at first sight appear, the various papers will be found to possess each a distinctive character. As they are deliberately read, with a sincere desire to be edified by them, they present many practical lessons to the traveller towards the Heavenly City, who is seeking, with an honest heart, to walk in the way of truth and holiness.

JOSIAH FORSTER.

Tottenham,

Fourth Month, 1863.

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A TESTIMONY

TO THE AUTHORITY OF CHRIST IN HIS CHURCH, AND TO
THE SPIRITUALITY OF THE GOSPEL DISPENSATION ;

*Given forth by the Yearly Meeting of the religious
Society of Friends, held in London, 1840.*

WE feel engaged at the present time to remind our members, and also to submit to the serious reflection of others, those views of the spiritual reign of our holy Redeemer, which have, from its origin, distinguished our religious Society.

Accepting with thankfulness the Holy Scriptures, as a revelation from God to the children of men, we have ever received these writings as an invaluable blessing, and believed that they are profitable for doctrine, for reproof, for correction, for instruction in righteousness. It is, therefore, our earnest desire that, under the enlightening influence of the Holy Spirit by which they were given forth, they may be read and meditated upon, and followed by all men.

They do clearly record for our instruction the setting up, and the continuance through successive generations, under the immediate direction of the

Most High, of an outward priesthood, of ceremonial laws and ordinances, of tithes, of feasts and sacrifices, of types and figures, which however were all to be fulfilled in Christ, and which were abolished by that one offering of Himself, by which He hath perfected for ever all them that are sanctified.

He is come in the flesh : He hath made reconciliation for iniquity, and hath appeared, to put away sin by the sacrifice of Himself : He is the propitiation for the sins of the whole world : He is our unchangeable and only High Priest, who ever liveth to make intercession for us, and through Him by one Spirit we have access unto the Father. The Mosaic institutions, and all the rituals of a ceremonial law are terminated. The Levitical priesthood has ceased, being superseded by Christ, who has ascended into heaven, and now sitteth at the right hand of the Father. No outward provision similar in nature or character was established by Him. He conferred no power on man to provide a line of successors to his apostles. An outward priesthood has notwithstanding been set up, and a power has been assumed and exercised over the hearts and consciences of men, which He never bestowed. These evils and others in the church had their origin in the corrupt will and wisdom of man, they have long obstructed, and are still obstructing the reign of the Messiah, by interfering with that prerogative to reign in the church, and in the hearts of the children of men, which belongeth to Him alone.

Unto our Lord, risen from the dead and glorified with the Father, is given all power in heaven and on earth. He is appointed for a leader and commander to the people. "His kingdom is an everlasting kingdom," and "of the increase of his government and peace there shall be no end." It is one of the very striking features of his religion, that through Him we receive the Holy Spirit, to reprove the world of sin. The dark heart of man is thereby enlightened to see his undone condition by nature. By the effectual working of the grace of God the sinner is brought to tremble for his sins, to repent, and to forsake them, and to flee for refuge to the hope set before him in the Gospel, seeking redemption through the blood of Christ, even the forgiveness of sins.

The work of the Spirit is a deep and a heart-searching work. Its office is not only to cleanse the evil heart of man from the grosser enormities of sin, but to crucify the flesh, with the affections and lusts thereof, to subject the will and wisdom of the creature to its own divine power, to bring every thought into captivity to the obedience of Christ. We do therefore earnestly desire that all men may be brought to take more heed to this heavenly Teacher, who would, as believed in and obeyed, carry forward and complete a mighty change in the heart.

It is the prerogative of Christ to call and qualify by the Holy Spirit his servants to minister in word

and doctrine, and to preach repentance towards God and faith towards our Lord Jesus Christ. In the earliest period of the Christian church his Spirit was, agreeably to ancient prophecy, poured upon servants and upon handmaidens, and we believe He continues to call, from the young and from the old, from the unlearned and from the poor, from the wise and from the rich, from women as well as from men, those whom He commissions to declare unto others the way of salvation. And seeing that this gift of the Holy Spirit cometh from God only, the ministry ought not, in our apprehension, to be performed at stated times of human appointment, neither ought there to be any previous preparation by the minister, of matter to be communicated by him to an audience, when met for the purpose of performing the solemn duty of worship unto God. But it should be exercised in that ability which He giveth on the occasion, and which He graciously renews from time to time, as it seemeth Him good.

The servants of Christ, who labour in the ministry, are to be highly esteemed for their work's sake, and when they leave their outward avocations, at his call, to preach the Gospel, their outward wants should be cheerfully supplied, if needful; yet we consider the gift of the ministry to be of so pure and sacred a nature, that no payment should be made for its exercise, and that it ought never to be undertaken, for pecuniary remuneration. As the gift is free, the exercise of

it ought to be free also, in accordance with the precept of our Lord, "Freely ye have received, freely give." We think that all payments to the ministers of the Gospel, for their services, are calculated, in their effects, to obstruct the faithful ministration of the word—to hinder the honest declaration of the whole counsel of God, in the authority of Him who is given to be Head over all things to his church.

In accordance with the views already stated, we consider that no provision of man's arrangement ought to be resorted to for qualifying those who feel themselves called to minister unto others. We believe it to be the duty of the ministers of the Gospel, to be diligent in the fear of God in reading the Holy Scriptures; neither do we undervalue human learning. But to subject any such to a course of teaching, as a necessary preparation for the ministry, is, in our apprehension, to interfere with that work of the Holy Spirit, which our Lord carries forward in the hearts of those whom he calls to preach his Gospel unto others, or to minister to the conditions of the people.

Our Lord leadeth not only his ministers in the path of duty, but He giveth to all his believing children, as they are individually concerned to look unto Him, rightly to occupy with those talents which he entrusts to them for the good of others. And we believe that He will, as the eye is single unto Him for spiritual light and guidance, open

their understandings more clearly and experimentally to see, that as all the types and shadows and ordinances of the Law were fulfilled in Him, that as He established no outward priesthood, so He established no new ordinances to be administered or to be observed in his church. His baptism is that of the Holy Ghost and of fire. He himself is the bread of life. It is He who giveth the meat which endureth unto everlasting life. He maketh all his faithful followers members of that royal priesthood and holy nation of which the Apostle Peter writes ; and as they are concerned to order their households in the fear of God, He enables them to instruct their families in the truths of his blessed Gospel, and to train them up in the way of holiness.


We are sensible that as a religious Society we have cause for deep humiliation, in that, for want of greater faithfulness and devotedness, we do not, as a church, commend to those around us, as we ought to do, these views of the great privileges and blessings of the Gospel dispensation, and of that high attainment which it is the duty of all men to press after. We confess that the love of the world has in too many instances prevented the love of the Father from dwelling in us. At the same time we feel that we are not justified on this account, in lowering the standard of truth and righteousness, or in flinching from the avowal of what we believe to be our high calling, and the high calling of *all* in Christ Jesus. And we further feel, that it would

be a want of faith on our parts, and an act of ingratitude, not to acknowledge that in his mercy, the great Head of the church has, in the different periods of our history, given to his faithful servants among us, of all classes and in all stations, to experience Him to be their almighty Helper, their King, and their High Priest; and that, when silently met in our assemblies for divine worship, and also for the affairs of the church, He has at times, in his mercy, given us to feel that He was with us to guide us by his Spirit, to preside among us, and to confirm our faith; and that He has, by the immediate power of his Spirit, enabled his ministers among us to speak to the edification and comfort of others and to declare the unsearchable riches of Christ. We therefore dare not in any wise abandon those spiritual views of his reign and presence, and of the all-sufficiency of his grace, to which our predecessors in the Truth were called to bear testimony.

We believe that the want of a heart-felt reception of those great truths of the Gospel which we have thus endeavoured briefly to set forth, as well as the exercise of secular power and human policy, in regard to sacred things, has in past ages lamentably hindered the extension of the kingdom of Christ; and that notwithstanding we live in a day of more general intellectual improvement, the same causes do now greatly obstruct the progress of vital godliness in this country, and in the various nations of professing Christendom.

We continue to feel that the imposition of the antichristian yoke of tithes or other payments in lieu of them, as also of what are called church-rates, and the exercise in other ways of ecclesiastical power—all which took their rise in the dark ages of apostasy—are grievances to which we ought not to be subjected. We feel them to be grievances, because we believe not only that they do not belong to the Christian religion, but that they are altogether at variance with it. We have therefore ever regarded it as a duty enjoined upon us, and we still feel it to be our duty, in patience and meekness, but with firmness, to refuse the payment of all these demands. Our Lord himself declares, “One is your Master, even Christ; and all ye are brethren;” and we believe that it is his gracious intention that all his followers, without distinction, should live as brethren. We consider it to be an interference with this Christian privilege for any class of the community to claim for themselves the power of putting any restraints upon the religious liberties of their fellow-men—to attempt through the state to usurp authority over the consciences of others, either by imposing or by upholding pecuniary demands for setting forth the religious opinions of any one portion of the Christian church.

We seek the removal of these false appendages to the religion of Jesus simply by the power of divine truth. May it please the Lord to send forth his light and his truth, and to effect a



thorough reformation under the influence of the wisdom that is from above, which is pure, gentle, and easy to be intreated.

May all the members of our religious Society, and may all who profess the name of Christ, be earnest to know in themselves a death unto sin and a new birth unto righteousness. May we, every one of us, be redeemed from corruptible things, and be enabled to walk in the Spirit, to live in the Spirit, and to mind the things of the Spirit. Then shall we, in the mercy of the Lord, become partakers of the blessing contained in that ancient prophecy, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." And we believe it will then be given to us all more clearly to see the many corruptions which still overspread the professing body of Christians—the many human contrivances which prevent the bright shining of the light of the Gospel. Highly valuing the ministry of the word, we pray the Lord of the harvest to send forth more labourers into his harvest. May it, however, be our individual and united concern, that, being weaned from *dependence* upon outward ministry, we may all be brought to an entire trust in Him in whom are hid all the treasures of wisdom and knowledge; and to a settlement in that kingdom which is righteousness, and peace, and joy in the Holy Ghost.

A SALUTATION IN THE LOVE OF CHRIST,
FROM
THE YEARLY MEETING OF FRIENDS,
HELD IN LONDON, 1857,
To all who bear the name of Friends.

It is with hearts humbled under a solemn sense of the depth and extent of our obligations unto Him who has called us by his grace in the Gospel of his beloved Son, and of his continued mercy towards us, that this Meeting offers the word of Christian salutation to all who bear the name of Friends.


We have looked back upon the two centuries of diversified experience through which our Society has now passed,—of trials from without, and trials not less proving from within. Marked as this experience has been by the gracious manifestations of the faithfulness and love of Him who first united our forefathers in religious fellowship, we have desired that our hearts may be open to those lessons of warning, instruction or encouragement which He may design for us in relation to our present position.

Let it not be forgotten that vital Christianity cannot be transmitted as an inheritance to poste-

rity. In each member of every successive generation the struggle is renewed with sin and evil in ever-varying forms. Each must submit to the same transforming work of Divine grace, if he would realise for himself an adoption into the family of the redeemed. And whilst all the promises of God to his believing and faithful children are "Yea and amen" in Christ for ever, He has not seen meet to grant, either to individuals or to churches, however greatly favoured, any immunity from danger, or from the necessity of continued watchfulness unto prayer. How earnest is the warning, in relation to this subject, addressed by the Apostle to the Church of the Romans, when referring to the cutting off of those whom, as the children of Abraham according to the flesh, he compares to the natural branches. "Because of unbelief," saith he, "they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee." Let us not shrink from taking our part in this warning; and as we look upon the mournful spectacle presented by the gradual decay of spiritual life and purity, and by the spread of worldliness and corruption, in the several Churches planted by the Apostles, may we fear for ourselves, in the recollection that we also are exposed to temptations, different it may be, but not less dangerous; and are alike liable to fall away.

Many indeed have been our mercies and our privileges; and it is good for us that the remembrance of them should have its due weight upon our hearts. Who amongst us, that has been instructed aright, can reflect, without feelings of humble gratitude, upon the wonderful breaking forth of the glorious light of the Gospel, as through a dark and thick cloud, which took place in this country and in many parts of the Continent of Europe, in the course of the sixteenth century? It was indeed a time when the Church was called out of the wilderness to renew her covenant with the Lord. Let us not forget how much we owe, under the Divine blessing, to those who then earnestly contended and patiently suffered for the faith once delivered to the saints. In the place of the fables of an unhallowed superstition or the speculations of worldly wisdom, we may now freely read the records of Divine truth in the pages of Holy Scripture. The way of salvation is to us no longer eclipsed by a cloud of human traditions and ceremonies, but the Lord Jesus is openly acknowledged as the one door of hope and of access unto the Father, the one Mediator of the new and everlasting covenant. May we ever thankfully prize and diligently use these precious privileges!

And is it not instructive often to retrace those marks of Divine condescension which were so eminently vouchsafed in the gathering of our



religious Society? Shall we ever cease reverently to acknowledge that it was nothing short of the immediate interposition of the holy Head of the Church which, at the cost of so much that was held dear, led so many, widely differing from each other in outward position, in mental cultivation and in religious experience, to separate from other professions, and which united them as a distinct Christian community? What but the immediate teaching of his Spirit could have imparted to them, little as many of them were skilled in human learning, so deep an insight into so many neglected and almost forgotten truths? Whence but from this Source sprang their devotedness and zeal, their holy boldness, their fervent love to the cause of their Divine Master? Who but He could have sustained them amidst their unwearied labours and deep sufferings in such a cause, or crowned their services with that extraordinary measure of success which, when duly considered in connexion with their character and position, must ever render their rise and history one of the most memorable amongst the records of true religion in the seventeenth century?

It must not be forgotten by those who would form a right estimate of these labours, to how great an extent, from the admixture of worldly or political influences and of human infirmity, the work of reformation in the sixteenth century had been left incomplete. In that long and dark night

of apostasy by which it was preceded, the idea, so foreign to primitive Christianity, of the possibility of performing the service of God by proxy, had gradually become prevalent. The dependence of the people in religious things had become almost exclusively placed upon man, and the view of Christ in those varied relations in which He has been pleased to reveal himself, as "Head over all things," to his Church had become proportionately obscure. And whilst, in the interval between the dawn of the Reformation and the age of our early Friends, the progress of light upon subjects of the highest interest had been great, how imperfect was the use which had been made of it, and how many were the particulars in which it yet remained to be more powerfully and searchingly applied. The doctrine of the Holy Spirit was more or less acknowledged in words, but his gracious operations were, in the various systems of religion, for the most part exclusively associated with outward means ; whilst his immediate teaching, if not openly questioned or denied, was far too generally undervalued or disregarded. The prevailing opinions and usages in relation to the service and worship of God had led to the gradual assumption, by one man in a congregation, of duties which originally belonged to the various members. The presence of this one man was thought essential to the performance of public worship, and even to the due solemnization of

Christian marriage and Christian burial; and to him were confined, almost exclusively, the important functions of ministry in the Church. These functions had long almost universally ceased to be exercised in accordance with the injunction, "Freely ye have received, freely give." Though in general acknowledged to be grounded upon a special Divine call, the performance of them was still too much looked upon as an effort of the human understanding, assisted by human art and learning, rather than the exercise of a spiritual gift depending upon a measure of heavenly wisdom and qualification. And whilst a false or greatly exaggerated estimate was attached to outward means, the waiting upon God in connexion with public worship, in humble reliance upon the immediate operations of his Spirit, was almost wholly unknown. All these things had obviously tended to secularize the church, to divert both the ministers and the people from their dependence upon the Fountain of living waters, to lower the standard of holiness to which all are called, and to draw away the professors of Christianity from the simplicity and purity of conduct and conversation incumbent upon the children of God.

And truly it was not for any worthiness of theirs, but in his own rich and unmerited grace, that it pleased the Lord to grant to our forefathers not only to see and to deplore these and other prevailing corruptions, but, as a gathered Church, to

bear a clear and distinct testimony against them, and to the purity, simplicity, unworldliness and essential spirituality of the religion of Christ. In thus speaking of our predecessors, and their work for the Lord, we desire not their exaltation, but our own and your instruction. They were men of like passions as we are, compassed with many infirmities, and partaking, also, in some measure, of the characteristics of the age in which they lived; of which traces are not wanting, both in their actions and in their writings. Whilst we thankfully commemorate the work and grace of God in them and through them, we would bear in mind the impressive language of George Fox, concerning himself and his brethren, "We are nothing; Christ is all." Especially would we recur to their own emphatic and oft-repeated declaration, that it was no new Gospel that they were called to preach. They had no new truths to communicate to the world. The Christianity of the New Testament, in its comprehensiveness and its simplicity, was at once the extent and the limit of the message which their Lord had given to declare. He who was manifested as "the Word made flesh," the Messiah in whom the types and the prophecies of the former dispensation receive their full and final accomplishment, was to them, as to the primitive believers, the incarnate Immanuel in whom they trusted, their all-sufficient sacrifice and propitiation, their one Mediator,

Advocate and High Priest. And it was in order that others might be brought to the full acknowledgment and enjoyment of this most precious Saviour, in all his gracious offices, that they were willing to spend and be spent in urging upon them an unreserved submission of their hearts to the work of his Spirit, whereby they might come both to see their sin, and to know Christ to save them from the guilt and power of it. The call to them, and to the Church through them, was emphatically a call of mercy and of truth,—a call out of sin and worldliness to the true enjoyment of the unmixed blessings of the Gospel, in full devotedness of heart to the Lord's work and service.

And does it not become the members of our religious Society, everywhere, in all sincerity and seriousness, often to examine themselves how far they have walked worthy of such a vocation, or answered the gracious purposes of our Heavenly Father in giving them a place and a name among the Churches of Christ? If in the days of our fathers there was a testimony to be borne to the purity, the simplicity and the spirituality of the Gospel, is no such testimony needed now? Is the warfare appointed for us accomplished? Is the harvest yet fully gathered in? Have we not rather cause for deep humiliation in the retrospect of our unfaithfulness, that whilst the necessity has been no less pressing, and the obligations upon us no less powerful and urgent, our labours in the vineyard


should have been so inadequate to the emergency?

From age to age has the language of the Redeemer been fulfilled in the experience of his followers, "A man's foes shall be they of his own household." Vainly has the enemy striven to destroy by attacks from without, when no entrance has been given him. But when the cares of the world, the deceitfulness of riches and the lusts of other things have been allowed to enter into the heart, then the seed has been choked and rendered unfruitful. Like the Churches of old, we have had our day of suffering and of increase, when, amidst the frowns and oppression of the world, the blessing of the Lord has been richly poured forth. We have known, also, a day of ease, of outward prosperity, and of abated zeal. How many, in the course of the last and of the present centuries, under a training which has led them into habits of strict sobriety, industry and economy, have gradually become at once rich and worldly, or, if themselves mercifully preserved from spiritual ruin, have left possessions to their children that have proved to them as grievous entanglements, or as snares to beguile them from the simplicity which is in Christ. Others, who have run well for a season, have fainted by the way. And how many, to their own unspeakable loss, and that of the Church, have rested in a merely traditional acceptance of the truth, or slumbered away their lives in a state of passive lukewarmness or cold unconcern.

But not alone from these things have weakness and desolation entered our borders. Trials in faith and doctrine have not been wanting. The root of these things lies deep in man's fallen and unsubjected will. Even they who had been privileged with the teaching of an inspired Apostle stood in need of the awful warning, that from among their own selves should men arise speaking perverse things to draw away disciples after them. But in calling to mind the large measure of unity and outward fellowship which so long prevailed among the faithful members of our religious Society, in what language shall we express the exercise and travail of spirit into which we have been brought, in the view of the mournful divisions and separations that have taken place amongst us within the last sixty years? How can we think, without grief and humiliation, of the multitudes in America, still retaining the name of Friends, who have been beguiled by the specious appearance of a refined spirituality, and many of whom have been led on, step by step, to the rejection of fundamental Christian truth, and even to the denial of the Lord that bought them? How can we cease to deplore that others in that land, professing a high value for our Christian principles, have allowed themselves to be drawn away from that fellowship and harmony with their brethren which they once enjoyed? Nor can we think without sorrow of some in this country who, whilst loving

their Lord and Redeemer, have become, from very different causes, gradually alienated from some of those spiritual views of the Gospel dispensation which are precious to us, and have ceased to be united with us in outward religious fellowship. Have these things befallen us without a cause? and do they not proclaim, in language not to be mistaken, "Be watchful, and strengthen the things that remain"?

For, stripped and weakened as is the condition of our religious Society, both in this country and elsewhere, compared with what it might have been had all been truly faithful, it has pleased the Lord, in his tender compassion, still to preserve us, and to give us evidence, from season to season, of his gracious regard. Without any arrangements for a stated outward ministry, our meetings for Divine worship are still kept up, to the refreshment and edification, as we thankfully believe, of many who, under the ministrations of the Comforter, are experimentally taught to worship God in the spirit, to rejoice in Christ Jesus, having no confidence in the flesh. Without any system of human preparation, endowment or remuneration, a living ministry is yet, in the Lord's unmerited mercy, continued amongst us; and it is with feelings of thankfulness that we recur to the succession of faithful labourers, down to our own day, who have been eminently called and qualified by the Head of the Church freely to testify of the riches of his



grace, whose services He has owned, and whose memory is precious. We would speak of these things with reverence, desiring to dwell in lowliness and contrition of spirit before the Lord, under the humbling sense of his dealings with us, in his mercies and in his judgments.

The deadening influence of lukewarmness, of traditional formality, and of a worldly spirit ; the danger of departing, upon pretexts however plausible, from those things which are revealed in the Holy Scriptures ; the necessity of complete submission to the operations of the Spirit of Truth upon the soul, and of individually realising all that is comprehended in conversion unto God ;—these are among the lessons which, in the review of the past, we would desire might be effectually brought home to the consciences of all who bear the name of Friends, under the heartfelt conviction of their personal responsibilities in connexion with them. May these lessons not be lost upon any. But, in the recollection of the solemn warnings which have been received, may all cherish a deep and serious sense of the importance and necessity of being each brought to the blessed experience of what it is to pass from that state of alienation from God, in which all are by nature, into that state of reconciliation with Him, in which the Lord Jesus is known as our Propitiation, our Shepherd and our King, taking away all condemnation, and blotting out all trespasses in his own blood. We are well

aware that it is only under the work of the Holy Spirit that any can be thus taught the preciousness of Christ. But never let us doubt that the Spirit graciously works in our hearts for this very purpose ; nor forget that it is to them that receive Christ, and to them only, that He gives power to become the sons of God. Let it be our individual concern to dwell much and often both upon the inestimable value of the privileges of the Gospel and upon the comprehensiveness of its requirements. Let us frequently and seriously meditate upon the character and work of our Holy Redeemer. Abiding under the government of his Spirit, let us follow Him in lowliness and self-denial, amidst the duties and the conflicts of life. Let us in nowise attempt to limit the operations of his grace upon our souls. May the fervent and effectual prayer ascend to the Father of mercies, as a continual sacrifice in the name of Jesus, Thy will be done in us even as it is done in heaven.

And, whilst pressing after this experience for ourselves, may we cherish a warm and abiding interest on account of our beloved younger friends ; that our duties towards them, whether as parents, heads of families, or in a more general capacity, may not be neglected. Let us be concerned that in all our households they may be carefully instructed in the knowledge of the Holy Scriptures, and of our Christian principles and testimonies, and be truly brought up in the nurture and admo-

nition of the Lord. The present is a day of inquiry and discussion, of much bold assertion and varied opinions. How important it is to the young disciple, under such circumstances, to be kept faithful to the teaching and training of his Divine Master! How necessary that he should not mistake the false liberty of the natural will, which is in bondage to its own unrenewed desires, for the true and glorious liberty wherewith Christ makes his people free, and in which his service is their delight! Let no knowledge, no gifts, no merely human acquirements or qualifications, ever be preferred before the humbling operations of Divine grace. It is not they who are ever halting at the threshold of the sanctuary, doubting and questioning, but they who are willing to conform to the needful discipline, and to enter in through the appointed means of access, who become prepared to join in the services, and to partake of the inestimable privileges, of the true worshippers of God.

The more our hearts are given up to the constraints of the love of Christ, the more shall we be redeemed out of the narrow circle of earthly and selfish pursuits, and, with perceptions enlarged to view the things of time in their true relation to eternity, and with strength proportioned to our every need, the more shall we be enabled clearly to discern and faithfully to occupy our place of appointed service in the household of faith, and in

the general family of man. And how ample is the opportunity for such a service afforded to the true and faithful members of our religious Society ! Where are to be found greater encouragements than are presented by our religious principles to a life of true self-denial and devotedness to God ? Where else can be enjoyed a larger measure of Christian liberty, or a freer exercise of the gifts of the Holy Spirit ? In what course of training is the Christian character likely to ripen to a fuller maturity than that into which our religious principles, when truly embraced and faithfully practised, necessarily lead ; in which the Lord Jesus is glorified in all his offices, and the soul is brought into a holy subjection to the immediate teaching and government of his Spirit ?

Very instructive is it often to recur to the varied aspects of that new relationship into which the true believers are brought, through the redemption which is in Christ Jesus, wherein holiness is made distinctly to appear as the mark at which they are to aim. As those who have been bought with a price, they are again and again reminded that they are not their own, but bound in all things to glorify their God. As his reconciled children, they are exhorted to walk worthy of Him unto all pleasing. As wrestlers in a mighty conflict, the crown of righteousness is set before them ; and as a Royal Priesthood they are instructed to cleanse themselves from all filthiness of the flesh and the

spirit; to put on the fine linen, even the righteousness of saints; and to offer up spiritual sacrifices, as in the Lord's holy temple, acceptable to Him through Jesus Christ.

How precious is the unity which is known amongst brethren engaged in exercises such as these! Their characters, their position, their gifts, their services, may greatly differ, but their hearts are one. They have one Father, who is in heaven; they serve one Master, even Christ; and amidst all the diversities of gifts and administrations it is the same Spirit that worketh all in all, dividing to every man severally as He will. We know indeed that to realise these things fully is no small attainment—that the complete subjection of the human heart and understanding to Divine grace is a great and a deep work. In proportion as this is not accomplished in any, will be the evidence that these are not made perfect in love. Even in the primitive Church the spirit of party and of division was early manifested. There were those who pleaded for an unhallowed liberty, whilst there were others who, with but an incomplete understanding of Divine truth, were ready to make their own narrow conceptions the universal standard, and rigidly to exclude from communion all who were not equally straitened with themselves. Recollecting how much we have already suffered, may we be anxious to guard against these snares. Watching one over another for good, may our love towards each other

be pure and fervent. May our hearts be shut against all that scatters or divides, or that would beget or increase a spirit of jealousy or distrust. Bearing in mind the long-suffering and patience which we have ourselves experienced, let us be willing to exercise all patience and forbearance towards others. And if through unmerited mercy we have been taught to see more clearly, let it be ours to seek that our growth in knowledge be accompanied by the evidences of a growth in grace, and ever to remember that the deepest experience in the things of God is that which still brings into and preserves in the deepest humility and the most fervent love.

And now, in conclusion, we would adopt the language of the Apostle, in a fresh sense of the depth and fulness of its meaning, "Grace be with all them that love our Lord Jesus Christ in sincerity." Fervent are our desires that all that in anywise hinders or obstructs the full participation of this grace may be removed. In the reverent acknowledgment of the "one Lord," in the heartfelt acceptance of the "one faith," may we be indeed baptized by the "one Spirit" into the "one body." Thus drinking into that one Spirit, may a true restoration be brought about wherever divisions or differences have existed; and, through its effectual working, in the Lord's good pleasure may all who bear the name of Friends be once more joined together in the bonds of outward reli-

gious fellowship in the unity of the faith and of the knowledge of the Son of God. Walking in the love of Him who gave himself for us, "an offering and a sacrifice unto God," may all be found in their several allotments, each filling up the measure of appointed duty, "with one mind striving together for the faith of the Gospel." Thus builded upon the Foundation, Christ Jesus, may there be in the end, in the Lord's unmerited mercy, nothing to prevent that full communion which is the blessed portion of all who, through living faith in Him who hath loved them, enter into life eternal.

EPISTLE OF COUNSEL,

FROM THE YEARLY MEETING, 1835.

*To the Quarterly and Monthly Meetings of Friends
in Great Britain and Ireland.*

DEAR FRIENDS,

In thus conveying to you the result of some of the exercises into which we have been introduced at the present time, we feel bound to bear testimony to the continued mercy and loving-kindness of the Lord. We have met under feelings of deep humiliation, and with fervent desires that He might be pleased to own us in being together. We reverently trust that He hath heard our prayers. He hath been gracious unto us, and we offer unto Him the tribute of thanksgiving and praise.

We have been permitted unitedly to labour for the good of the Church, earnestly desiring that it may be purified from every defilement, and built on the foundation of the apostles and prophets, Jesus Christ himself being the chief Corner Stone.

In looking back on our history, and the testimonies which we believe were given our forefathers to bear, we clearly recognize that larger view which they were brought to take of the spiritual

offices of Christ, as the foundation of all which distinguished them from other Christian professors.

They were led to this view through a deep conviction that man, in his natural state, is alienated from God by sin, and that without the removal of sin he cannot be restored to the Divine favour. Through deep repentance towards God they came to a living faith in Christ, knowing Him to dwell in them, to teach them, and to rule in them, and thus they found true peace to their seeking souls.

It was not as speculative doctrine that they sought to propagate the truth. They believed it had been much obscured during the long apostasy of the Christian Church; that the authority of man had largely superseded the true spiritual authority of Christ, and that outward rites and signs of service had been substituted for the true allegiance of the heart to Him.

They were led no longer to trust in man in the exercise of acts of worship; its entire spirituality, the freedom of Gospel ministry, the variety of gifts, and the liberty for their free exercise in the Church under a measure of the Spirit of Christ, were truths which opened to their minds, and led them to meet in reverential silence for the worship of Almighty God in spirit and in truth. In thus assembling together they found the declaration to be fulfilled—"Where two or three are gathered together in my name, there am I in the midst of them;" and under the convicting, enlightening,

strengthening, and comforting influence of his Spirit, they were often united in the fellowship of that life which is hid with Christ in God. And there were raised up those, who, in those meetings, had to tell of what the Lord had done for their souls, and to offer living prayers and praises unto him ; many ran to and fro, declaring the unsearchable riches of Christ ; and, though reviled and persecuted, they counted not their lives dear unto themselves that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the Gospel of the grace of God.

Under the guidance of their spiritual Teacher they were led to see the contrariety of War and Oaths to the peaceable and truth-speaking spirit of the Christian religion ; and they received, without hesitation, the plain commands of Christ, "Swear not at all," "Resist not evil," "Love your enemies."

The simplicity of their personal attire, of their furniture, and of their address, was only what they believed a true conformity to Christ required from them ; often and feelingly did they declare that they affected no singularity, and imposed no mere human restraints ; that they had no pleasure in offending their neighbour, and no stoical indifference to personal suffering ; but that it was in the exercise of a good conscience towards God and man, that they were constrained to differ from

others in these respects. And often did they declare, in being thus led to press the knowledge of Christ in his spiritual offices, that they continued in an unshaken faith in the propitiatory sacrifice of Christ, as the only means through which we derive all spiritual blessings, and whereby alone we have the remission of sins. It was nothing short of the Gospel in its undivided fulness which they received and sought to propagate.

Whilst thus alluding to our predecessors in religious profession, we would earnestly but affectionately recommend to our dear friends generally, but especially to those in early life, the frequent and serious perusal of their writings, replete as they are with instructive evidence of the sufficiency of that foundation upon which it was their concern to build, and eminently calculated, as we believe they are, to impress the mind with a deep sense of the importance of the experimental work of religion on the heart.

Dear Friends ; amidst all our weaknesses in past and in present times, we feel assured, that, under the influence of the truths of the Gospel as held by us, sound practical piety, love to God and man, a humble faith in the Lord Jesus Christ, and the ornament of a meek and quiet spirit have been, and still are to be found amongst us. And we believe that, backsliding and rebellious as we acknowledge ourselves to have been, the Lord, through the power of his grace, has been pleased

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in great mercy to own us as a part of his heritage, and to enable us in some measure to bring forth fruits to his praise—to Him be all the glory.

Brethren! the testimonies of our fathers, we know, are in truth and sincerity dear to many of you. We know, however, that it is possible to hold heavenly doctrines in the head, whilst the heart is in the earth; that it is also possible to maintain them on merely traditional authority, with but little conviction on the understanding; and in times of trial and sifting, those who thus hold the faith are apt either to be led away with every wind of doctrine, or to support the Truth in the spirit of party.

It is good to be aroused from indifference, to be brought to think on the momentous subject of our immortal interests. But it is good also to remember that we are not to expect to discover the whole scope of divine truth at once,—that the things of God are only to be known by the Spirit of God. It should never be forgotten that the end of all true religion is to change the heart, and to render us meet for the kingdom of heaven. If you have been convinced of sin, of the dark and lost condition of the natural man, O! humble yourselves under the mighty power of God, and He will exalt you in due time. He who has begun a good work, the work of conviction, will, as the eye is kept single unto Him, carry it on to conversion, and to true faith in Christ the Lamb of God who

taketh away the sin of the world : in Him you will find peace. You have, however, many lessons to learn in the school of Christ ; and these lessons are to be learned in the way of obedience. Be patient ; be watchful. *Sure*, though it may be *slow*, is the course of him who submits himself to the gradual unfoldings of Divine Wisdom ; and blessed are the privileges of the true scholar of Christ.

This is the course of experience to which our principles have ever led : and these principles, be it remembered, are, and are no other than the principles of the religion of the Gospel of Christ. We believe it is in this course that Christianity, in its full and genuine import, is designed increasingly to lead its professors ; far away from the dry and barren hills of airy speculation, and the unstable sea of party contention, to those green pastures and still waters of life, where Christ the good Shepherd gathers and feeds his flock.

Our hearts are at this time enlarged in love, and in an earnest desire for the preservation and growth of our religious body. Dear Friends ! we hold to our ancient Christian testimonies on worship and ministry. Nothing has weakened our sense of the value of patient, reverent, silent waiting upon God in religious assemblies ; in which we can enjoy that worship which is in spirit and in truth. Opportunities of this description have been owned by the immediate and powerful visitations of divine love ; and we trust we can, and do, hold

our meetings for worship, though often in silence, to our own edification and the honour of the cause of truth. We are anxious that whilst parents are diligent in instructing their children in the blessed truths of Holy Scripture, and concerned to commend them in prayer unto God, they may never allow anything to escape their lips that would discourage their attendance of our meetings which may be held in silence. But rather, dear friends, be of a hopeful mind: we firmly believe that the great Head of the Church has provided within our borders sufficient means, if individual faithfulness were maintained, for the instruction and spiritual improvement of your tender offspring.

A living, rightly authorized ministry, has ever been a blessing to the church: our views on the nature and source of Gospel ministry have undergone no change. It is the prerogative of Christ Jesus our Lord to choose and to put forth his own ministers. A clear apprehension of scripture doctrine, or a heart enlarged in love to others, is not of itself sufficient for this work. Whatever may be the talents or scriptural knowledge of any, unless there be a necessity laid upon them, and a distinct call to the ministry, our society cannot acknowledge it; and except there be a sense of the renewed putting forth and quickening influence of the Holy Spirit, we believe it to be utterly unsafe to move in this office. O! that our dear friends who may be young in the ministry, may take heed

to their steps, and keep apart from everything that would draw them from their own exercises ; and that they may be preserved in such a lowly, teachable mind, as to avail themselves of the counsel and encouragement of their more experienced friends. May the diffident and fearful, those who go trembling on their way, be strengthened and encouraged ; and may all, both elder and younger, be concerned to minister only in the ability which God giveth.

We desire that none may despise the shortness or simplicity of any offerings in the ministry ; and that all may be careful not to indulge in a criticising spirit ; much less in a disposition to cavil or to judge their brethren, or in controversy. Such things are highly injurious and unbecoming : they lead off from that individual watchfulness and knowledge of ourselves, which are essential to a growth in grace, and they are opposed to the meekness and lowliness of a disciple of Christ. Light familiar conversation on the sacred truths of religion is also very dangerous. The more our young friends are engaged to dwell in true humility, that respect for age and experience which has ever characterized every well-regulated community, both civil and religious, will evince itself. It was an injunction to Israel of old, and we regard it as a standing precept, "Thou shalt rise up before the hoary head, and honour the face of the old man ; and fear thy God."

We have, many of us, at this time been led to call to mind the days of our early visitation with the dayspring from on high. We know that it was the power of the Lord which first brought us into reverent fear before Him ; which was a swift witness against sin, and brought us into deep sorrow because of our transgressions, and led us to ask forgiveness of God. We had in those days some hope that we had peace with Him, and we could have had no true peace but through Jesus Christ our Lord. We feel the value of a broken and a contrite spirit.

We offer these things, dear young friends, for your benefit. Cherish, we entreat you, a tender religious sensibility. Be sober-minded, and lowly of heart. Frequently retire alone to wait before the Lord, and, in deep prostration of soul, to ask for the renewings of the Holy Ghost. Believe in the reality of its sensible operations. A willing and true acceptance of this doctrine can never interfere with a just value for the whole truths of the Bible ; on the contrary, it will render them more precious to you, and lead you to accept the blessed Gospel in its everlasting fulness.

We are exhorted to be subject one to another. This submission has much tended to our preservation as a religious society. It was maintained to a great extent among the apostles, and yet individual liberty was not infringed upon. It is good for us to submit to the judgment of the Church ;

and a departure from this practice would lead into confusion. O that that bond of unity and true Christian fellowship, which has been so long and so sweetly felt amongst us, may never be broken !

Dear friends, brethren, and sisters, beloved in the Lord, we are about to separate ; we trust under some sense of the love of Christ : may we all be found rejoicing in hope, patient in tribulation ; continuing instant in prayer.

“ Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ ; to whom be glory for ever and ever. Amen.”

EPISTLE
FROM THE YEARLY MEETING
TO ITS JUNIOR MEMBERS.—1850.

BELOVED YOUNGER BRETHREN AND SISTERS,

In the renewed feeling of deep interest on your account, we offer you the word of affectionate counsel and exhortation ; with the earnest prayer that He who knows the secrets of all hearts may be pleased graciously to bless that which is thus communicated, and direct it to its designed end.

We look to you, our dear younger Friends, with lively hope, yet not unmingled with fear : we sympathise with you in your besetments and temptations ; and fervently do we desire that nothing may be permitted to interfere with, or to mar, the Lord's gracious work in your hearts. May those of you who are, from season to season, made sensible of the renewal of the Lord's mercies to your souls (and which of you are not made sensible of this ?) diligently improve the time of your visitation, and, in the strength graciously afforded, earnestly seek to know your covenant made sure with your God and Saviour. Let nothing turn you aside from the drawings of his love, neither grieve his Holy Spirit, we tenderly entreat you.

Not a few of you have had the advantage of an enlarged and liberal education, and are entrusted in various ways with much for which you will have to account. Let not the consciousness of your gradually maturing faculties, or any idea of your own powers or attainments, draw you away from the alone safe ground of Christian humility. Already, in looking back to what were your feelings and opinions a few years ago, you are prepared to acknowledge that you see many things now in a very different light from that in which you then saw them. And is it not reasonable to conclude that a few more years of increased experience will, in like manner, make you feel how narrow and incomplete are even your present views? May considerations such as these lead you to be wisely diffident of yourselves, and to cherish a true respect for superior age and experience. How much of safety and instruction for us all is there in the words of the inspired Apostle,—“Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.”* Whatever be our attainments, it is very profitable to consider how limited are our capacities, and how much lies still beyond the narrow bounds of our knowledge. Frequently meditate upon your own ignorance and helplessness in the divine sight. Remember


* 1 Pet. v. 5.

that none of us have anything to glory in ; that neither our time, our opportunities, nor our faculties are of our own creation ; that we have nothing which we have not received. Live, therefore, in the continued reverent sense of your obligations to your Creator and Preserver, ever bearing in mind that, being his creatures, you cannot be independent.

Dear younger Friends, we feel a lively concern that none of you may be in any wise beguiled from the simplicity which is in Christ. And we would affectionately desire that, in your intellectual pursuits, you may be guarded against publications, or any other vehicles of opinion, of which there are so many in the present day, in which the deep questions of moral truth are so treated that the natural depravity of man, and the absolute need of redemption, as set forth in the Gospel, are almost, if not altogether, set aside or overlooked. In however captivating a form the opinions thus set forth may appear, and however nearly in some instances they may seem to approach to those glorious views of Gospel freedom which, as a Christian Church, we have ever maintained, we are persuaded that no sound or permanent reformation, either in ourselves or in others, can be expected from them. Depraved and corrupted in the fall, the human heart cannot cleanse itself: and they that would thus work upon it in its unregenerate state, without regard to the great truths of Christian Re-

demption, however plausible may be their professions, can do no more than propose the substitution of one mode of selfishness for another. The evil may change its form, but it is not eradicated. The soul, still weary and restless, is drawn no nearer to its God.

If, in meditating upon our being, upon the shortness and uncertainty of life, and upon the awful certainty of death, and if, in feeling the workings of that immortal spirit that still extends its longings beyond the bounds of life and time, we find within ourselves questions, bound up, as it were, with our very existence, which may fill the greatest and the wisest with solemn awe, what need is there of reverence and fear in our meditations and our words concerning the Infinite God ! What is poor, finite, dying man, without a hope beyond the grave ? And what hope can there be beyond the grave but in Him "who only hath" essential, uncommunicated "immortality ?" May we, then, bow under an awful sense of the reality of his being, and of our entire dependence upon Him. May we reverently adore his mercy in giving us such a revelation of his will and infinite love as is made known to us in the Gospel of our Lord and Saviour Jesus Christ ; a revelation not given to satisfy a vain curiosity, but to teach us all necessary truths in regard to our relation to our Creator, and the means whereby we may become reconciled unto Him. You know these truths,



beloved young Friends. They are abundantly declared for your instruction in the Holy Scriptures ; they are witnessed to you in the gracious communications of the Lord's Spirit to your souls. Dwell, we entreat you, under a deep sense of their blessed reality and unspeakable importance. Let nothing be substituted in their place. Beware of wasting your precious time and strength in mere empty speculations ; but under the solemn conviction that Christianity alone is the truth of God, be earnestly engaged to be conformed in all things to its holy requirings. And be not disturbed if, with your limited experience, all is not at once made plain to you. Rather, be concerned to make a diligent use of what you already know to be the Truth. It is only in following on in the way, that either the way itself can be fully known, or its difficulties overcome, or the eye enabled to see the prospects opening beyond. May you then reverently submit yourselves to all the operations of the Holy Spirit. Open your hearts wide to the love of Christ. Neglect not the blessed privilege of the daily private perusal of the Holy Scriptures with your minds turned unto the Lord. Be frequent and fervent in prayer. In attending our religious meetings, be concerned above all things to present your hearts before the Lord, that by the help of his Holy Spirit you may have access unto Him through Jesus Christ. In all things cultivate a holy self-denial ; be faithful to your convictions ;

be not ashamed to confess your Lord before men. So shall your knowledge increase in the things of God, and your hearts shall be enlarged in your Saviour's love. You will feel and know for yourselves, that his Truth is truth indeed.

Some of you are blessed with abundance of the things of this world: may these be on their guard against the enticements of ease and pleasure, and, according to their ability, seek habitually to yield themselves to a right concern for the help and comfort of others, and especially for the alleviation of the wants and sufferings of the poor. May all of you be kept watchful, upright and consistent in your varied pursuits and engagements; and may nothing draw any of you aside from the simplicity which is in the Truth. We would affectionately warn you, dear younger friends, against all self-indulgence and worldliness. None of these things will suffice for you. Giving up to them will only increase the feverishness of your desires. Your thirst cannot be quenched at any earthly springs. Christ alone can give the weary rest, and satisfy the longings of your immortal souls.

It is as you come to know Christ for yourselves, that your eyes will be opened to see, with increasing clearness, the value and importance of those principles and practices which have ever distinguished us as a religious society, esteeming them, as we do, to be precious testimonies to our allegiance unto Christ and to his glorious suffi-

ciency and supreme authority in the church. Baptized with the one baptism of the Holy Ghost, you will increasingly feel this to be not only essential, but all-sufficient. Having your hearts sprinkled by the precious blood of Christ from an evil conscience, you will, in the exercise of living faith, witness Him to be your only passover sacrificed for you, your ever-living Mediator, Intercessor and High Priest. Thus gathered unto him, and rooted in his love, He will be more and more known as your heavenly Teacher and Prophet; the Shepherd and Bishop of your souls. Greatly do we long that all of you may be thus brought to an experimental sense of the preciousness of these truths. May none reject them in haste or ignorance, or lay aside any of those restraints, which, as they are yielded to, will be increasingly seen to flow from, and to lead to, the Truth.

Beloved younger brethren and sisters! may you more and more feel that you are not your own; that you are bought with a price. Where much is given, there, in the great day of final account, will much be required. May all your talents be freely offered unto the Lord, and consecrated to his blessed service. May every crown be cast at the feet of Jesus. Bear in mind that the unfaithfulness or infirmities of others, whatever be their age or station, will furnish no excuse for you; and that with the Gospel liberty, which it is your

privilege so peculiarly to enjoy in this religious society, the inconsistency of others, real or apprehended, will not excuse you, as you grow in Christian experience and attainment, from the faithful exercise of all those gifts which it may please the Lord in his mercy to bestow upon you, to your own comfort, to the help of the church, and to the praise of his great and worthy name. The prize is before you : it is a prize not of earth but of heaven ; not a corruptible crown, but an incorruptible : to be obtained, not without conflict, through deep repentance, through the forsaking of sin, through the way of the cross, through the life of faith, looking unto Jesus. Press on towards this prize, we entreat you. Shrink not from the warfare : yield up your hearts unreservedly unto Him who will fight for you, the Captain of your salvation. So shall the crown immortal be yours : so shall you for ever rejoice in God your Saviour, and adore his abundant mercy who hath prepared for those that love Him “an inheritance incorruptible, and undefiled, and that fadeth not away.”

AN ADDRESS FROM THE YEARLY MEETING, 1857,
TO
PARENTS AND OTHERS
ON
THE EARLY TRAINING OF CHILDREN.

THE attention of this Meeting has been closely directed to the condition in which children enter our boarding-schools, in regard to their moral culture, habits of mind, and knowledge of Holy Scripture, and to the influence which this condition exerts on their progress and attainments while there. The connection which exists between early training at home and the progress of the child at school is often so marked and unquestionable as to claim for this subject the very earnest consideration of parents. When watchful care has not been exercised over the early buddings of temper and intelligence, it is afterwards found that evil dispositions have acquired strength, that hurtful habits have been formed, and that the neglected memory, understanding and conscience, are ill prepared to accept with profit the instruction of school. Education for good or evil commences in infancy. The formation of character is going on from the beginning, and the disposition is often influenced

through life by the impressions of childhood. The mind and the affections, not less than the bodily health, demand constant watchfulness and culture. To the Christian mother the precious infant is committed with the implied charge on behalf of its heavenly Parent,—Take this child and nurse it for Me.

How solemn are the responsibilities thus involved, and how needful that the parental obligations should not be put aside or turned away from, under any feeling of discouragement or want of qualification. It is not on the highly-gifted parent alone that the duty is imposed of training up his children in the fear of God, and in the knowledge of the Holy Scriptures ; it is a charge laid upon *every* parent ; and the sense of our own insufficiency, however deeply felt, will prove no valid plea for neglect, when we are called to account for the trust committed to our keeping. Let none doubt, whilst endeavouring, with single-minded earnestness and in reliance upon higher aid, to discharge this duty, that ability will be granted to them ; let them rather believe that they will reap the reward of their efforts in a blessing upon their children and upon themselves. The endearing relation which subsists between parents and their tender offspring ought surely to awaken in the hearts of the former earnest breathings of spirit, that they may be helped to train their children, even from very early years, in tenderness of conscience,

in obedience to the restraints and guidance of the Holy Spirit, and in the love of Christ our Saviour.

We are thankful in believing that very many of our Friends do earnestly endeavour to bring up their children in the "nurture and admonition of the Lord," in a reverence for truth and the habit of truth speaking, in a prompt submission to parental authority, and in an intelligent acquaintance with the Holy Scriptures. It is, however, with pain that we have to acknowledge, that instances continue to occur of children entering our schools very imperfectly instructed in their moral and religious duties, and lamentably ignorant of the contents of the Sacred Volume; the want of knowledge extending in some cases to the most simple facts and histories in the Old and New Testament. On the parents of such, and indeed on all our members who hold the parental relation, this meeting would impress the imperative duty of endeavouring to make their children acquainted in very early life with the leading facts and doctrines of the Bible, with the instructive narratives of the Old Testament, and especially with that blessed message of mercy to fallen man which is recorded in the New Testament of our Lord and Saviour Jesus Christ.

How appropriate and how interesting would be the occupation of a few minutes each evening before retiring to rest, and of larger portions of time on First-days, in hearing each child of a family repeat to his parent a scripture text learned

during the day, or passages from the Psalms and the prophecies, or from the parables and precepts of our Lord. Whilst such exercises would richly store the memory, and strengthen the intellect, how many opportunities would they afford to the watchful parent, to impart some lesson of Christian practice, or to present some simple view of divine truth. How might the child's feelings be interested, his sympathies awakened, and his affections warmed and cherished, as he listened to the beautiful narratives of Abraham's faith, of Joseph's filial obedience and purity, of Samuel's early piety, of Jonathan and David's friendship, of the undaunted faithfulness of Daniel and his three companions to their God ; and, above all, of the meek and patient suffering of the Holy Redeemer, his tender love for children, and his wonderful works of beneficence and power. Nor are the warnings conveyed in the narratives of the Flood, of the destruction of Sodom and Gomorrah, of the forty years' wanderings of the Israelites, of Gehazi, of Ananias and Sapphira, and of many others, to be unheeded or unimproved. How often have the lessons of childhood, thus given, been remembered through life ; and how often has the tone of religious feeling, thus early implanted, been the instrument of preservation through youth, and the blessing of manhood and old age.

This Meeting desires therefore to encourage parents, fathers as well as mothers, to act as be-

comes their responsible position. Let *both* labour, hand in hand ; neither can be excused. But to mothers we would specially appeal, and urge them to be faithful to their peculiar trust. May they ever remember that to them is committed a power over the tender and susceptible minds of their children, which no others possess ; that they cannot, without inflicting injury,—often irremediable in after life,—omit to exercise this power ; nor can they transfer it to any delegated educator. However inadequate they may feel for such a service, He who has invested them with the authority, the gentle yet powerful authority of love, will, in answer to their prayers for grace and qualification, grant the aid of his Holy Spirit and enable them rightly to perform it. May they be animated by the remembrance, that, through the availing intercession of Him who said, “Suffer little children to come unto me,” access is freely granted to the throne of grace ; and may they, by example and by precept, early invite those entrusted to them to the continual exercise of this inestimable privilege.

AN
ADDRESS OF CHRISTIAN COUNSEL AND CAUTION
TO EMIGRANTS
TO NEWLY-SETTLED COLONIES.

(*From the Meeting for Sufferings in London, 1841.*)

IN this day, in which our overflowing population are seeking fresh avenues for enterprise, and fresh means of subsistence, in countries hitherto occupied by uncivilized tribes, the proper regulation of our conduct towards these races forms a very important part of our duty to our fellow-men.

The Society of Friends, both in this country and in America, has, from a very early period of its history, felt and evinced a lively interest in the welfare of the uncivilized and the enslaved, and a desire that their inalienable rights as a part of the great family of man might be respected, and their civilization and religious instruction promoted.

This interest continues to be cherished amongst us; and as a fruit of it, we, at this time, feel disposed to offer a few words of Christian counsel

and caution to those who are about to emigrate to, or have already established themselves in, colonies adjacent to uncivilized nations or tribes.

Dear fellow-professors of the Christian name, these hints are offered to you in love, and in a sincere desire for your temporal and eternal welfare, as well as for that of the native races resident in or near your settlements.

I. May you ever keep in remembrance as a *practical* truth, that "God hath made of one blood all nations of men for to dwell on all the face of the earth." May you reject from your own minds, and endeavour to remove from those of your offspring, your friends, and your neighbours, every germ of prejudice on account of the difference of colour or of race, between you and the natives with whom you may come in contact; and habituate yourselves to regard them as brethren by creation, as possessed equally with yourselves of immortal souls, as alike objects of a Saviour's love. May you cultivate feelings of good neighbourhood towards them, and dwell amongst them in harmony and brotherly kindness. Public opinion and public feeling are made up of individual opinions and individual feelings; and we would therefore remind you, that you will be in a degree responsible, individually, for the tone of public sentiment and conduct in this respect in your colony.

II. May you remember, that He who is the

Almighty Parent of the human family, and who hath given our dear native land to us, and to our fathers before us, hath also given to the poor inhabitant of the wilderness the spot where he erects his hut, the forests where he hunts, and the wild fruits and plants which contribute to his subsistence. Be very careful, therefore, that you do not dispossess any of the natives of their lands or their humble dwellings, and that, as far as possible, you avoid everything which may interfere either directly or indirectly with their means of support.

III. Since knowledge is power, how important is it to consider in what manner you are using this power, which you possess in a superior degree to the natives around you, lest you be found amongst the strong who oppress the weak! He who practises upon the simplicity of a child, the imbecility of an idiot, or the ignorance of the uncivilized, to obtain anything for less than he knows that he ought in fairness and honesty to give, is a robber in the sight of God. May you so cherish a tender conscience as to be wholly preserved from this sin, whether in reference to the possessions or to the labour of the Aborigines. "A Father of the fatherless and a Judge of the widows is God in His holy habitation."

IV. We would earnestly beseech you not only to abstain from every act either of injustice or of violence towards the natives; but should they,

either from regarding you as intruders on their soil, or even without such a cause, exhibit in their intercourse with you those fruits of an unregenerate heart, wrath, malice, envy, cruelty, and deceit ; or should they be guilty of other offences, we would entreat you to bear even the injuries to which you may be thus, in some instances, exposed, in a meek and Christian spirit. Consider how great are the disadvantages, both moral and religious, under which they labour when compared with you ; and, as saith the Apostle, “ Who maketh thee to differ from another ? and what hast thou that thou didst not receive ? ” Often too will it be found that their acts of violence or of fraud have been provoked, though not perhaps by yourselves, yet by the misdeeds of other whites to them ; and whether it be so or not, may you ever remember that the Christian is commanded not to avenge himself, but to be patient towards all men. There is perhaps no point in which the conduct of the true follower of Christ shines out more strikingly in contrast with that of the unregenerate man, than in his meekness and patience when suffering wrongfully. He by whose holy name we are called, hath enjoined us to love our enemies, to do good to them that hate us, and to pray for them that despitefully use us and persecute us ; and He hath also left us an example that we should follow his steps.

V. Let no consideration whatever induce you

to supply the natives with warlike weapons or ammunition, or with ardent spirits. These pernicious articles of traffic have been amongst the most fearful means of accelerating the extinction of the Aborigines in the neighbourhood of the settlements of civilized men. With what consistency can the professing Christian put up the petition, "Lead us not into temptation," when, instead of seeking to deliver the untutored Heathen from evil, he is actually placing temptations to sin in their way, and doing what in him lies to destroy both the bodies and souls of his fellow-men?

VI. Be very careful that, so far as it may be in your power to promote it, the natives have the full benefit of equal laws and equal rights with yourselves. Let not this principle be a dead letter, but an operative rule of conduct in all the acts and relations of life.

VII. Let not any say in their hearts, "I know not these things. I suppose that the Government has done all that is right. I cannot search out these matters." Remember that he who wilfully shuts his eyes, is responsible for what he might see. The blessing of the Most High rests upon him who searches out the cause that he knew not, who relieves the oppressed, and who visits the fatherless and the widows in their afflictions.

VIII. Though you may individually keep clear of any acts of oppression towards the natives, yet remember that the necessary and inevitable conse-

quence of the advance of the habitations of civilized men is to destroy the game and other means of support relied on by the uncivilized. Under such circumstances, therefore, to do nothing for their good is to be accessory to their destruction. If you would be clear of this sin, whilst partaking of the gains of colonization in a new settlement, you must not only do your part towards providing adequate reservations for the natives, you must see that they are really appropriated to them and preserved inviolate: you must assist them in improving these reservations; you must take every opportunity which offers to put them in the way of helping themselves; you must promote their settling down to civilized habits, and acquiring a knowledge of the best way to turn their labour to good account.

IX. In connexion herewith we would beseech you to do all in your power to promote the prompt and efficient establishment of schools, both for the children and the adults of the native tribes in your vicinity. There is no time to be lost in performing this labour of love; for unless an improved system be adopted in our intercourse with the Aborigines (and in such a system, education forms an essential part), the remnants of the native races will, we fear, be rapidly swallowed up by the advancing tide of colonization.

X. There is one subject, however, which, while it is intimately connected with each of the other

points to which we have invited your attention, surpasses them all in importance. You go out, in profession, at least, and as to many of you, we would hope, in reality also, as Christians amongst Heathen tribes. The voice of glad tidings should flow from your lips, and the banner of the Prince of Peace should be in your hands. If, through the grace of God, you have been brought to know for yourselves that Christ "is precious," to witness "redemption through his blood, even the forgiveness of sins," you will be concerned that the message of reconciliation through Him should be conveyed to those around you, who may not have yet heard the joyful sound. If you know the blessedness of being led by the Spirit of God yourselves, you will be engaged, as He may give ability, to point the attention of your untutored fellow-men to this Heavenly Instructor, the reprover for sin, the source of faith, and the guide in the way of holiness.

And whether this concern for the souls of those around you be evinced by distributing copies of the Holy Scriptures among them, by reading to them, by school-teaching, or by the exercise of the gift of Christian ministry, according to your several qualifications for service, you must be sensible that, unless you are endeavouring to practise what you teach, you cannot expect that the shrewd and often remarkably observant natives will be favourably disposed to receive it. "Let your lights," then, beloved fellow-Christians, "so shine before men,

that they seeing your good works may glorify your Father which is in Heaven ! ”

And here we would remind you of the danger to which the emigrants to new colonies are often exposed, of adopting a lower standard of morals than that which prevails in the respective neighbourhoods in which they were brought up, where they may have had to some extent a reputation to maintain, and where their outward success in life may have very much depended upon character. It is to be feared, that many of the first settlers, and especially of those at the out-stations, are persons who have little either of property or of character to lose. Not only are these borderers themselves generally the very lowest class of whites, but they are also brought into contact with the stragglers of the native tribes, often the most unsettled, and—especially after their intercourse with the whites—the most degraded of their race : and it is too frequently the case, that when a fresh company of emigrants of a more respectable description come into such a neighbourhood, instead of endeavouring to raise the standard of the district to the Christian level, many of them insensibly allow their own to sink to that which they find there. How often has it happened in consequence of this tendency, that men who were correct and respectable in their conduct, and by no means destitute of religious principle whilst on British ground, have in a slave colony, or in a

new settlement, been guilty of things of which they would before have thought themselves incapable! For the sake of your own immortal souls, as well as on account of your uncivilized and degraded fellow-creatures around you, we would entreat you seriously to ponder these things, and to crave that through divine grace you may be enabled to preserve a conscience void of offence towards God and towards man, even in the midst of the abounding wickedness with which you may be encompassed.

Greatly indeed should we rejoice, if it never could be said of professing Christians, in reference to their intercourse with Pagan tribes, that the name of God is blasphemed among the Gentiles through them. Oh that instead thereof it might be evident to all that Christians make the best colonists, because of the civilizing power of the truths which they profess and the duties which they practise! Were they concerned wherever they go to advance the Redeemer's kingdom upon earth, the wilderness and the solitary place would be glad for them; and through their means, both physically and morally, the desert would rejoice and blossom as the rose, joy and gladness would be found therein, thanksgiving and the voice of melody!

We are aware that we hold up a high standard; but as it is that which is enjoined by the Gospel, so it is not too high for the attainment of the

humble Christian. That which we suggest for your consideration, and to which we invite you, has for its object your own temporal and eternal prosperity, as well as that of the poor outcasts of the wilderness. Earnest are our desires for you, that you may be wholly delivered from the guilt and the punishment of the oppressor, and that you may both obey the injunction and partake of the blessing contained in those words of the Psalmist, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." And whilst we shudder at the thought of the crimes which have been perpetrated under the Christian and the British name, amongst the oppressed and untutored tribes who have come within the range of our colonists, and remember with awe the retributive justice which at times, even in this world, marks the providence of an All-seeing and righteous God, we rejoice in the animating persuasion that His especial blessing would rest upon those colonies which should fully show forth to surrounding nations, that in all their intercourse with the uncivilized and the Heathen, in their treaties and their commerce with them, in their respect for their rights and liberties, and above all, in their concern for their eternal interests, they ever kept in view and sought to fulfil the blessed precept of our holy Redeemer, "All things whatsoever ye would that men should do to you, do ye even so to them."

TO THE MEMBERS OF THE RELIGIOUS SOCIETY OF
FRIENDS
RESIDENT IN THE AUSTRALIAN PROVINCES
AND OTHER DISTANT COLONIES OF THIS COUNTRY.

(From the Meeting for Sufferings in London, 1841.)

DEAR FRIENDS,

The attention of our late Yearly Meeting was turned towards you, in the feeling of brotherly love; and the interest which then prevailed on your behalf resulted in the adoption of the following minute:—

“This Meeting has been afresh introduced into sympathy on behalf of such of our members as have removed to distant countries, out of reach of the kind notice and help of their friends in this land, and beyond the limits of any recognised meeting of our religious Society. Without interfering with the care of the Meeting for Sufferings as advised in our minute of 1839, we would, as one means of keeping alive a feeling of interest in their welfare, recommend to Monthly Meetings to encourage any of their members who may thus emigrate, to send them information on their arrival abroad, and afterwards to transmit occasionally some account of their situation. In this way it may be hoped that those who have emigrated

will continue to retain a place in the interest and concern of the Monthly Meetings of which they are members, no less to the comfort of their friends in this country, than to the promotion of their own benefit and best welfare."

In sympathy with you in your new allotments, and in solicitude on your behalf, we offer you a salutation of our Christian love.

We are sensible that we cannot fully enter into your varied feelings, privations, and trials, under your altered circumstances; but we are comforted on your behalf in remembering, that "the eyes of the Lord are in every place, beholding the evil and the good:"—that "they run to and fro throughout the whole earth, to show himself strong in behalf of those whose heart is perfect towards Him." We do affectionately desire, that the force of these sacred truths may be so continually present with you, as to cause you to live and to walk in fear and in reverence of soul before Him. Then will you know the fear of the Lord to be a fountain of life;—and to cause you to depart from the snares of death. Under a sense of the blessedness thereof, you will feel, that in it is strong confidence, and that his children have a place of refuge.

We turn in the feeling of brotherly interest towards some of our dear friends, who, in contrasting their present allotment with that of former times, may miss those opportunities of religious

improvement and comfort, which our meetings, both for worship and discipline, are often found to present. We feel for those who are thus situated : may their spiritual eye be so single, and so constantly turned unto the Lord, as that they may know the force of those consoling words of the apostle, " My God shall supply all your need according to his riches in glory by Christ Jesus ! "

Dear Friends, and dear young people especially, however lonely you may find yourselves, whatever may be your temptations or your difficulties, may you highly value the privilege of having been early taught to mind the shinings of the light of the Holy Spirit upon your consciences, and may you feel it an unspeakable favour to know its secret reproofs for sin, and its attractions to holiness of life and purity of heart ! May the prayer of your hearts be accordant with the language of the Psalmist ! " Cast me not away from thy presence : " " Take not thy Holy Spirit from me. "

We tenderly feel for those amongst you in early life, who may be exposed to new and varied temptations, and deprived at the same time of the sympathy and care of their friends. Warm are our desires for you, dear young friends, that neither the circumstances which surround you, nor the habits and opinions of those amongst whom you may be thrown, may be suffered to warp your principles or to impair your tenderness of conscience. If once we parley with the tempter, or

allow our reasoning powers to be enlisted in his service, or to be employed through his subtlety in pleading for or palliating that which we know to be wrong, even in little things, great indeed is our danger of falling by little and little, until eventually our capacity for distinguishing between good and evil, and for acting with firmness and decision of character, may be greatly impaired, if not wholly destroyed. May you constantly keep in remembrance, that though no human eye beholds you, God ever sees you, and that though no earthly friend is near to assist you, that gracious Saviour who hath himself suffered for you being tempted, is watching over you for good. He ever liveth to make intercession for you, and He is still both willing and able to save unto the uttermost all who come unto God by Him.

If, in the remembrance of the visitations of heavenly love in former days, and under a humbling sense of having deviated from the right way of the Lord, the hearts of any of our dear friends are touched with a renewed feeling of his long-suffering mercy, and of his invitation to repent, return, and live, may such without delay close in with the offers of his grace. We have to do with a compassionate and all-sufficient Saviour; his gracious promise remains sure in every part of the globe, and under every circumstance, "Him that cometh unto me I will in nowise cast out." Come then in faith unto Christ, dear friends, and though de-

prived of all human help, and the counsel of your friends, learn of Him who was meek and lowly in heart, and who will give rest unto your souls ; and as you patiently abide under the operations of his Spirit, He will cause you to rejoice in the Lord and to joy in the God of your salvation.

It is our affectionate desire that those who are settled, though not very near to one another, yet at such distances as that they can occasionally, if not frequently, meet, may come together at certain times for the purpose of divine worship, and likewise to manifest that Christian care and interest one for another, which is the foundation of our Christian discipline. We believe that some right way for the exercise of this care and the application of this discipline will be found, if it be sought for under a sense of its value, and in dependence on the guidance of the Lord's Spirit.

We know, dear friends, that many of you are so circumstanced, that you have not the privilege of assembling in companies for divine worship, as we are favoured to do in this country. But notwithstanding this, if your numbers be ever so small, or even if you have no one to meet with you, do not fail, at least once every First-day, to sit down at a stated hour to wait upon the Lord. Thus presenting yourselves before Him who is a Spirit, you will, we trust, receive a renewal of your spiritual strength : you will not wait in vain, but it will be given you to feel that He will regard the

prayer of the destitute, and not despise their prayer. Be also concerned to adopt the good practices so often enjoined upon our Members—the daily diligent reading of the Holy Scriptures with humble, fervent desires, that the Lord may enlighten your understandings to see their force and their application, and bless them to your spiritual benefit ;—and frequent retirement from the cares and duties of life, for the purpose of examining yourselves as in the light of the Lord, and seeking for a renewal of heavenly blessings.

With minds imbued with the truths of the Gospel, and with a sense of the duties and the privileges which belong to a true Christian, may you be concerned to commend the religion of our Lord and Saviour, by faithfully keeping his precepts, and striving to follow his holy example ! In this you will be greatly assisted by often meditating upon the helpless, undone, depraved condition of man in the fall, and upon his restoration from the fall, as displayed in the wonderful love of God in sending his only-begotten Son as a sacrifice for sin and as the light of the world. May your lives and your conduct be so blameless, so marked by honesty and uprightness, by Christian love and kindness to all, that your lights may indeed shine before men, and they, seeing your good works, may glorify our Father who is in heaven.

We feel much for the native inhabitants of the

countries in which you are settled. In pity for their ignorance and darkness, and for the oppression to which they have been subjected, be concerned yourselves to act towards them with kindness, and to embrace every opportunity to plead with others to do likewise—that the Christian religion may be commended and adorned by the whole conduct of our countrymen towards them.

In the brotherly desire that the Lord Almighty may care for every one of you, and keep you from all evil; that He may bless you, and make you a blessing to those around you, we are your affectionate friends.

*To the Members of our Religious Society and others
professing with us, or educated in our principles,
resident in the Australian Colonies.*

*From the Committee of the Meeting for Sufferings in
London, appointed to correspond with Friends in
Foreign Parts.—1853.*

DEAR FRIENDS AND FELLOW PROFESSORS,

Our Meeting for Sufferings has, on several previous occasions, addressed the Members of our Religious Society scattered abroad, more particularly those in the Australian Colonies of the British Empire. The altered circumstances of the Colonies, and especially of South Australia and New South Wales, from the discovery of the Gold Fields, and the consequent tide of Emigration which during the past year has flowed from this country into those Settlements, have awakened in our minds a fresh and, in some respects, a peculiar concern for our friends who may be resident there,—a concern which we wish thus to manifest to you individually.

Though the number of this class who are located in the immediate neighbourhood of the Gold Regions may not be large, yet many of you are, we cannot doubt, brought

into contact with the new state of the population occasioned by the opening of this fresh field of labour and of gain. We feel much for you in the varied temptations incident to such a condition of things. Some may have left their native country with the simple desire "to provide things honest in the sight of all men," others may have been allured by inferior motives ; but under whatever circumstances you may find yourselves strangers in a strange land, we desire that none of you of either class may be discouraged from aiming to walk consistently with our Christian profession, and that in no circumstances any approach to indifference or recklessness of character or conduct may be given way to. The sterling integrity, the unsullied purity, and the humble piety of the true Christian may, we believe, through the help of Divine grace, be as fully maintained in the most exposed, as in the most sheltered, situations of life. Yet we cannot forget the ensnaring tendency of evil example, of a lower standard of morals, and of frequent intercourse with men in whose hearts there is not the fear of God. In districts too in which violence and rapine are but imperfectly repressed by the civil Magistrate, the temptations may be strong to let fall our Christian testimony to the peaceable nature of the Gospel, and to the unlawfulness of all violence, even in self-defence.

When we contemplate our dear friends exposed to such trials and temptations, we are ready to say, "Who is sufficient for these things?" But we remember that in this as well as in every other circumstance of life, "our sufficiency is of God," and of Him alone. And we desire that, when you may feel yourselves most

deprived of the protection and help of faithful and experienced brethren, you may be encouraged to look with confidence to that gracious Being who is able and willing, in every time of need, to help those who put their trust in Him. May you, under a sense of your danger, but in reliance on his Holy aid, resist the first allurements from the path of rectitude and purity, shun all evil company, and remember the comprehensive import of the precept, "My Son, if sinners entice thee, consent thou not."

Give heed we entreat you to those convictions of the Holy Spirit for sin, and those heart-tendering visitations of the love of God to your souls, to which your attention has been turned even from early life, and with which, we doubt not, you continue to be from time to time mercifully favoured. With Christian boldness dare to walk consistently with the principles of your profession in all things, even though such a course will necessarily make you singular among those who may be living in violation of the Divine law. If your hearts be ready to faint under a sense of the evil which surrounds you and the apprehension that no man careth for your soul, we sympathize with you in such a condition of mind, but we would encourage you to look up unto that merciful Saviour who died for you and who ever liveth to intercede for and to succour you. He is as truly at hand to deliver you in your remote and solitary allotments as when you dwelt among your brethren and friends, and were surrounded, it may be, with all the advantages of outward religious fellowship. His grace is sufficient for you, and his strength, as it is sought in faith, will be made perfect in your weakness.

We doubt not that in what is passing around you in many places you will see striking evidences of the truth of the Scripture language, that "the love of money is the root of all evil." We affectionately desire that you may be on your guard against this love, not only in its grosser forms, but also in its more refined and seductive influences. May the Love of Christ so rule in your hearts as to keep them clean from this and every other defilement, and lead you to "seek first the kingdom of God and his righteousness;" and to set your affections on things above.

Where you may stand almost or entirely alone as Friends, in a district, there is danger lest the performance of the great duty of Divine worship be neglected, or possibly omitted altogether; or, if this be not the case, performed in a manner inconsistent with your own early convictions and the Christian principles in which you have been educated. Yet allow us to remind you that if the first and great commandment be lost sight of you can neither hope to be enabled to fulfil the rest, nor can you with filial confidence look up to our Heavenly Father, and venture to ask His blessing on your outward concerns in life, or his protection from the snares of the Devil. We would warmly encourage you not to omit sitting down together, even though very few in number, for the performance of religious worship after the simple manner of Friends, at a stated hour both on the First-day and once in the course of the week. Even when alone, we are persuaded it is right thus to endeavour to "draw nigh unto God;" and what a blessing is conveyed in the annexed promise, "He will draw nigh unto you."

You know, dear Friends, how often retirement before the Lord, self-examination, watchfulness and prayer have been commended to our members. It is in some fresh sense of the value of these duties, that we would invite you to the diligent practice of them. We doubt not that the possession of the Holy Scriptures will often be felt by you to be an especial privilege, and earnestly would we entreat you frequently to read them with humble and sincere desires that they may be blessed to your souls. In how many instances has the sincere Christian, when deprived of all other outward means of spiritual help, experienced them thus to be applied to his warning, instruction, and comfort.


In conclusion we beseech you to accept this letter in love, in that love in which we feel that it is offered, a love which seeks your happiness in time and in eternity.

FROM THE YEARLY MEETING OF THE
RELIGIOUS SOCIETY OF FRIENDS HELD
IN LONDON, 1858.

*An Address on the Conduct of Christian and civilized
Nations towards those less civilized and enlightened.*

It is, we trust, in the love of Christ our Saviour, that we venture to raise our voice, in the name of humanity and religion, on behalf of those who, though without the inestimable blessing of Christian culture and civilization, are yet, equally with ourselves, children of one parent, and objects of the same grace of God. Their position involves considerations peculiarly important to a commercial and professedly Christian community.

No one race is exempt from the effects of the fall : none, therefore, can claim an exclusive right to the privileges of the Gospel. Whether a man be a Jew or a Greek, a Saxon or a Celt, a Hindoo or a Hottentot, he is alike an object of the universal love of Him who hath made of one blood all nations ; and who, in Christ Jesus, has proclaimed for all the message of his free salvation. In the ways of his ordinary providence, and-much more



in the revelation of his grace in the Gospel, He has been pleased to present the highest possible exemplification of that kindness and love towards man which it is his will that man everywhere should exercise towards his brother. How impressive is that teaching, humbling alike to all sorts and conditions of men, in which our Almighty Father has commended His love unto us, in that whilst we were yet sinners Christ died for us. How precious is the bond of universal brotherhood revealed in the words, "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Assuredly, then, it is a duty incumbent upon all, and especially upon those who bear the hallowed name of our one Lord and Redeemer, *to act towards man everywhere, however uncivilized or unenlightened, with that respect, with that consideration and love, which are due to our common nature and to our common hopes.* To treat man with disdain because his colour or complexion differs from our own, is a reproach cast upon Him who made him. It is of the very essence of Christianity to cherish feelings of kindness towards all who, with souls no less precious than our own, are born for eternity; and who may, equally with ourselves, become heirs of Heaven. They are not to be looked down upon as inferior beings, born to be oppressed, pillaged, defrauded, incapable of the feelings or aspirations

of men. They may be weak, impulsive, revengeful. But these failings are by no means peculiar to them. Even they who boast of the privileges of European civilization are sometimes also weak and foolish, "serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." If in anything we enjoy a superiority, to what is it to be ascribed but to the pure bounty of God? What have we that we have not received? Let their situation then awaken, not our contempt, but our compassion. Let us often reflect what we ourselves should have been under like circumstances, and show forth our Christianity with that genuine courage, which consists not in returning evil for evil, but in the unflinching exercise of truth, justice, and mercy; which would do or suffer anything, rather than in any wise swerve from the eternal law of right. Can it be denied that the line of conduct here marked out is in accordance with the dictates of Infinite wisdom; and shall it yet be gravely asserted to be impracticable? Oh! that there were more faith to receive, with reverential love and implicit obedience, the doctrine and example of the Son of God, both as the authoritative exposition of the Divine will in relation to the conduct and government of man, and as evidence not to be shaken by any human testimony or legislation, of its universal adaptation to his wants and capacities.

What, indeed, have been the melancholy results

of the opposite principles? No tongue can tell, no heart can conceive, the vastness or the depth of that suffering, the amount or the bitterness of that woe, which men professing Christianity, and often under the pretext of its sacred name, have within the last four centuries inflicted upon their fellow-men in the less civilized or enlightened portions of the globe, to the destruction of myriads of human beings, the utter extinction, not of families only, but even of whole nations and races? The crimes which even within the recollection of the present generation have been publicly perpetrated in connexion with the African Slave-trade, and with the system of Slavery, and with the treatment of the native inhabitants of the soil in various parts of the world, may be wept over and deplored, but cannot be erased from the annals of humanity. How often have the cruel deeds of those who are called Christians caused the name of Christ to be blasphemed amongst the Gentiles! What miseries have been caused by the introduction of ardent spirits amongst tribes previously ignorant of this insidious and fearfully destructive agent of evil! What shall we say to the guilty traffic in opium with China, in direct contravention of solemn treaties?

In the face of results so appalling, we cannot but be painfully impressed with the prevalence of the idea amongst many Christian professors, that the Sword is to clear the way for the reception of

the Gospel. Very affectionately, but earnestly, would we raise our protest against this dangerous mistake. "The wrath of man worketh not the righteousness of God." Deeply ought we to be humbled under the consideration how greatly the works of the flesh have obstructed the spread of His glorious Truth. It is His mercy alone which has caused it anywhere to prosper notwithstanding these obstructions. And to appeal to that mercy as in any wise sanctioning them, were high and unwarrantable presumption. It is his prerogative to overrule evil for good, but that does not make the evil good. The religion of Jesus is essentially a religion of love, its objects are righteousness and peace ; it influences not by violence, but by persuasion. It was not founded, nor has it ever been truly promoted, by force of arms. In its early planting and marvellous preservation, it pleased Infinite wisdom to give a testimony for all time, to the power of simple Christian faith in connexion with Christian practice—of meekness, forgiveness, and love, in alliance with truth and holiness. These are the weapons of heavenly temper, which are still mighty through God to the pulling down of the strongholds of sin and Satan upon earth.

We turn with satisfaction and with rejoicing to the exertions which have been employed of later years for the diffusion of the Holy Scriptures, and of Christian knowledge and civilization, among some of the less enlightened tribes of the earth, as

well as to every effort made under the constraining influence of the love of Christ, and under the guidance of His Spirit, to bring the heathen to the knowledge of the way of life and salvation through the Lord Jesus. Warmly do we desire that Christians everywhere may be more and more alive to their high vocation ; and address themselves to the warfare against sin, ignorance, and superstition, relying on the power of our risen Redeemer, rather than on the protection of fleets and armies. Let us, in our intercourse with the heathen, never forget the allegiance which we owe to Christ ; and let not a government that is called by that sacred name allow itself to act towards them in a manner which would dishonour the individual Christian. Then would the way be opened under the Divine blessing for the spread of the Gospel, where war or conquest would have served rather to disgrace its profession and obstruct its progress. As a nation we have been and still are greatly blessed of the Lord. We are distinguished by the arts and comforts of civilized life, by scientific and mechanical skill, by unnumbered privileges, and more than all these by the extensive diffusion amongst us of the Scriptures of Truth. *Higher responsibilities are consequent upon these superior advantages, and are inseparable from them.*

It is a remarkable feature of the present day, that Central Africa, through the discoveries of modern travellers and from other causes, seems

now likely to be laid open, and will doubtless be attractive both to commerce and emigration. How signal is the opportunity thus afforded for carrying out the principles above developed. Far better would it be that Europeans and Americans should leave this vast region still unvisited or unknown, than that they should be guilty of perpetrating there such crimes as those which have marked their conduct towards the negro population of other parts of Africa, or towards the red men of the American wilderness. Instead of commencing operations by armed factories and forts, and ending by conquest and annexation, may all the acts of civilized men, whether as explorers, as merchants, as settlers, or as the officers and representatives of Christian governments, or in any other character, be conducted with a constant reference to that sacred law.—“All things whatsoever ye would that men should do unto you, do ye even so to them.” The injunction not to covet the dwellings, the cattle, or any other of the possessions of our neighbour, was a divine command under the law, and it is surely not less obligatory under the Gospel. If honestly obeyed by British subjects and by the British government, in its full import, at the very outset of an intercourse with these newly-opened regions, it would not only prevent the laying of one great stumbling-block in the way of conversion to Christianity; but, abstaining from wrong-doing in this thing, Great Britain might,

with a better prospect of success, plead with others to do likewise.

In the love of Christ we would appeal to our fellow-countrymen. We trust that under the Divine blessing our plea may meet with a response in the hearts of many who, amidst the stir and pressure of active life, would shrink from disclaiming either the hopes or the responsibilities of the Christian. Nor would we withhold an earnest entreaty to those who are anxious for the spread of the glorious doctrines of the Gospel among the heathen, that they will bestow a calm and serious perusal on this appeal. May a conviction be continually cherished that the precepts of Christ are not mere theories, but commands graciously designed and fitted for man; and that they are therefore to be implicitly obeyed in their comprehensive application to his whole conduct towards his fellow, civil, commercial and social. The uncivilized appreciate Christian conduct, when they have but little knowledge of the truths upon which it is founded. The heart that is steeled by oppression is melted by kindness. Love may prevail where fraud and deceit would only provoke irritation and disgust. Let the religion of the Christian trader, then, be no longer disgraced by acts of violence or injustice. Let it rather commend itself to the consciences of men of every colour and of every clime by fair dealing, by truth-speaking without any shade of deception, by pity and

compassion, tenderness and love, patience and forbearance, to the brotherhood of mankind throughout the world. Thus would commerce be the bright reflex of our Christian profession to prepare the way for the reception of its holy

UPPER
CAMERA

ON

DAVE

AN ADDRESS TO FRIENDS,
ON WHAT MAY BE DUE FROM THEM, TOWARDS COMMUNICATING THE KNOWLEDGE OF THE GOSPEL
TO THE HEATHEN IN FOREIGN LANDS.

From the Yearly Meeting, 1860.

WHEN we contemplate the blessings of which we are made partakers through the Gospel, the inquiry will often be induced :—"What shall I render unto the Lord, for all his benefits towards me?" The more highly we ourselves value these blessings, the more strongly shall we feel bound to promote their extension, not only to the ignorant and depraved around us, but to the heathen and the unenlightened in the dark places of the earth ; remembering the words of the Lord Jesus, "That repentance and remission of sins should be preached in his name, among all nations," and his parting injunction, "Go ye into all the world, and preach the Gospel to every creature."

Christianity is in its very nature diffusive. Witness the conduct of its earliest converts. No sooner did Andrew know Jesus as the Lamb of God, than he sought his brother Simon, and brought him to the Saviour. No sooner had Christ made himself known to Philip, than Philip called Nathanael, and said, "We have found him of whom Moses in the Law, and the Prophets did

write." So great was the zeal of the Apostles to declare the glad tidings of the Gospel, that "daily in the temple and from house to house they ceased not to teach and preach Jesus Christ;" and when by persecution the early believers were scattered abroad, they "went everywhere preaching the word." Since the apostolic days, successive ages of the Christian church have afforded the same evidence; the same fervour of love has distinguished martyrs and confessors, and other faithful men, who, amid perils and persecutions, have zealously testified to others that Gospel of the grace of God, which they had found unspeakably precious to their own souls.

Thus also did our early Friends, when brought to the experience that Christ was all in all to them, diligently labour to bring others to the possession of the like blessed faith and hope. Their efforts to spread the truth as it is in Jesus were not limited to their own country, nor to professing Christians. They felt that all mankind were alike included within the sphere of redeeming love. How frequently and earnestly does George Fox, in his Epistles, exhort "to spread the truth *abroad*;" "to instruct and teach the Indians and Negroes, and all others, how that Christ by the grace of God tasted death for every man, and gave Himself a ransom for all, to be testified in due time." He reminds his captive Friends in Algiers, that the Gospel of salvation is to be

preached to every creature under heaven,—that “Whites and Blacks, Moors, Turks, Indians, Christians, Jews, and Gentiles,” are all to be brought to the knowledge of the grace of God which is through Christ.

During the last half century, the labours of various bodies of Christians in the missionary field have been extensive, and in many instances have been evidently blessed by the Head of the Church. In our own borders also, have we not bright examples of the expansiveness of the Gospel, in beloved brethren and sisters, who, both at home and abroad, have laboured abundantly in the ministry of the Word, and on behalf of the ignorant, the criminal, and the enslaved?

Whilst thus referring to the labours of those devoted servants of Christ, may we not urge the inquiry:—Does the love of the world, or the love of ease, or indifference to the salvation of our fellow-men, benumb our zeal in the service of Christ, for the conversion of sinners, and the evangelizing of the heathen?

We desire to encourage our members to individual faithfulness, and to a willing surrender of themselves to the service of their Lord. If the voice of the Spirit be distinctly heard, however gentle the call, or however humiliating the service, may there be the ready and cheerful response, “Here am I, send me.”

How unspeakable the blessing of being per-

mitted, whether by preaching, by teaching, by the circulation of the Holy Scriptures, or by any other means which the Lord may be pleased to appoint, to bring those who "are sitting in darkness, and in the shadow of death," to the light of the Gospel of Christ!

Those scriptural views in regard to the nature of the worship of God, to the qualification for Gospel ministry, and to the authority of Christ in his church, which we have ever maintained, so far from offering an impediment in such a service, are peculiarly adapted to promote it. In like manner the full recognition of the peaceable nature of the Redeemer's kingdom—the rendering of a practical obedience, both in doing and suffering, to the injunction, "Love your enemies"—the faith which induces a simple reliance for success and safety, not on fleets and armies, nor on the arm of flesh, but upon the power and protection of that God who has promised to be ever with those who put their trust in Him—if firmly maintained by those who may be called into these fields of service, would tend to open their way, and greatly to enlarge their influence for good.

On considering how far we can, as a Society, aid the work by giving additional facilities to those who, under the preparing hand and constraining love of Christ, may be called to labour in foreign lands, some external arrangements appear to be desirable.

This service is not, we believe, by any means confined to ministers of the Gospel. Preaching the word is but one part of what we are to understand by Missionary labour. Schoolmasters and Scripture readers, combining with their more specified duties religious teaching and conversation, as well as instruction in the arts of civilized life, would also find an important place. To well-qualified Friends offering for these engagements, this Meeting would extend its sympathy and encouragement. It does not, however, design to interfere in any way with the independent action of Monthly or other Meetings, in the liberation of ministers for the service of the Gospel.

It may probably be desirable hereafter to promote subscriptions for this special object, to be applicable, primarily, to assist the labours of our own members, with liberty to extend aid beyond the limits of our Society, in the diffusion of Gospel truth by means not inconsistent with our Christian principles.

Without determining what special arrangements may be called for, in the arising and extension among us of a right concern on this important subject, we conclude to refer it for the present to the Meeting for Sufferings; and any Friend, feeling his mind attracted towards any department of foreign labour, is invited freely to seek both counsel and help from that Meeting.

Encouraged by the promise that the time shall

surely come, when “all the ends of the earth shall remember and return unto the Lord ; and all kindreds of the nations shall worship before Him ; for the kingdom is the Lord’s, and He is the Governor among the nations ;” we commend the cause to the serious and prayerful consideration of Friends generally ; and the work itself to the blessing of Him, who alone can establish it, and prosper it to His own praise.

A PLEA IN BEHALF OF LIBERTY OF CONSCIENCE,

ADDRESSED ESPECIALLY TO THOSE IN AUTHORITY IN
THE SEVERAL GOVERNMENTS OF EUROPE.

*From the Yearly Meeting of the Religious Society of
Friends, held in London, 1856.*

WHILST various questions are occupying the attention of our own countrymen in connection with the removal of the remaining trammels upon liberty of conscience in Great Britain, and whilst, in different parts of the Continent of Europe, so much still exists which is inconsistent with true religious freedom, we deem it a duty briefly to set before our fellow-professors of the name of Christ, and especially before those in authority, what we believe to be the great principles of the Gospel of our Divine Redeemer on this important subject.

That conscience should be free, and that in matters of religious doctrine and worship man is accountable only to God, are truths which are plainly declared in the New Testament, and confirmed by the whole scope of the Gospel, and by the example of our Lord and his disciples. The command "Render unto Cæsar the things which

are Cæsar's, and unto God the things that are God's," points at the true limits of the civil power. The emphatic query of the Apostles Peter and John, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (put, as it was, as a sufficient reason for disobeying an express command of the Council at Jerusalem to refrain from preaching the then new truths of the Gospel), is a practical illustration what those limits are. And, on the other hand, the language of the Apostle Paul, addressed to the converts in Rome, even under such a prince as Nero, shows plainly that, in purely civil matters, the Christian is to be subject to the civil authorities, and consequently that liberty of conscience is not to be used as an excuse for anything that is inconsistent with our duty to our neighbour, or with our peaceable subjection to law and order in things secular. "Rulers," says he, "are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake."

How beautifully does the harmony between true

liberty of conscience in things pertaining to God, and true obedience to the magistrate in things pertaining to civil government, appear from a comparison of these texts ! How clear, again, is the evidence furnished by other passages in the Evangelists, the Acts of the Apostles, the Epistles, and the Book of Revelation, and by the conduct of the early Christians even after the Apostles' days, that the kingdom of our Lord Jesus Christ is not of this world, and is not to be advanced by the sword ; and that, in matters of faith, we are not to yield our convictions to political authority, nor to shape our conduct by the wisdom or decisions of the princes of this world ; that we are even to suffer wrong and take it patiently ; and that the blessing of Him whom we call Master and Lord rests not upon the persecutors, but upon those who are persecuted for righteousness' sake. Neither is there any authority whatever throughout the New Testament which justifies the Civil Government in inflicting temporal punishments on the professors of one particular creed, in respect only of their religious opinions, or in bestowing, on the like grounds, temporal emoluments on the professors of another.

When the disciples would have called down fire from heaven to consume those who would not receive their Lord, He pronounced the emphatic reproof " Ye know not what manner of spirit ye are of." How conclusively does this example,

from which there can be no appeal, condemn not only the cruel fires of the Middle Ages, but even the milder forms of persecution which modern times have substituted for them. The characteristic feature of the Gospel is mercy: its weapons are not carnal, but spiritual: its arguments are not those of force, but of persuasion and of love. To the Christian, whatever be his rank or influence amongst men, no means can be lawful, in the support or advancement of religion, which are inconsistent with the meekness and the gentleness of his Lord.

We plead for no license to do wrong: we advocate no weak indulgence to the workings of unbridled imagination or passion: we plead for liberty of conscience toward God. To rule over the conscience, and to command the spiritual allegiance of his creatures, is his high and sacred prerogative. To prohibit by law the doing of that which conscience enjoins as a religious duty, and which in no wise interferes with the just requirements of civil order, is to assume a jurisdiction for which the Supreme Judge has given no warrant under the Gospel: whilst, to enforce the performance of services, under the plea of religion, upon those who believe such services to be uncalled-for, or for them even positively sinful, must surely be highly offensive to a pure and holy God. In religion every act ought to be free: a forced worship is plainly a contradiction in terms under that dispensation under which, according to the declara-

tion of our Lord himself, they that worship the Father "must worship Him in spirit and in truth." And in our apprehension every assembly which is held, with open doors, for the sole purpose of the public worship of God, ought to be free from all interruption or molestation, and is entitled to the protection of the civil power.

A firm yet peaceable protest against the exercise of authority by man over his fellow man, in the things of God, was a part of that noble testimony which our forefathers, at the rise of our Society in the seventeenth century, believed themselves called, under the influence and teaching of the Spirit of Truth, to bear to primitive Christianity in its purity and in its power. Their clear yet simple views hereon, and their bold and patient endurance of persecution as British subjects, together with their example in carrying out these principles, when they were themselves possessed of authority in the Jerseys and Pennsylvania, contributed, we believe, in no small degree to the obtaining of that large measure of freedom of conscience which we have now gratefully to acknowledge as existing in this country as well as in North America. Their steadfast adherence, in simple trust in God, to what they believed to be his law, and their submission to the civil authority when this did not interfere with their obedience to Him, under his blessing made way with their rulers. Laws were enacted by the British Legislature which mitigated *the* penal code and increased their civil rights ;

and Statutes have successively been passed which have secured to our Society numerous privileges, amongst which may be enumerated the undisturbed exercise of public worship according to our conscience ; perfect legal validity for marriages solemnized conformably to our own usages ; complete effect to our affirmation, as a substitute for an oath, in all cases, whether of evidence or of qualification for office ; and a great mitigation of the law in reference to military service and ecclesiastical claims.

It is our conviction—a conviction which is, we submit, abundantly confirmed by the past history and present condition of Great Britain and of the other nations of Europe—that the thorough maintenance of the principles of true liberty of conscience greatly contributes to the temporal as well as the spiritual welfare of nations. It promotes the increase among them of the number of upright and faithful subjects and citizens,—men fearing God and discharging their various duties to his glory, and to the benefit of their country. These are the men who are the real strength of the Government under which they live, and who afford a security to the State which nothing else can equally confer.

Seeing, then, that these things are so, we commend our Plea to the candid and serious acceptance of all into whose hands it may come. In that love which would embrace all who love our Lord Jesus Christ in sincerity, we cannot but mourn that there

are any of our fellow Christians, of whatever denomination, who, though innocent of any crime and clear of all political movements and aims, are nevertheless still suffering for conscience' sake, in different parts of Europe, simply because their religious faith differs from that of the State. In some instances they are members of Churches to which their ancestors have belonged for several successive generations ; in others, they have been themselves brought, on conviction, to a change of religious profession, and to adopt views different from those of their education, but, as they believe, more in accordance with the revealed will of God. Our sympathy is awakened for many of these sincere-hearted believers in Christ, strangers to us and not connected with us in outward religious profession : we feel deeply for them, and for all who suffer persecution for the sake of Christ. Would it not be matter of just reproach, if, after Christian Potentates have unitedly pleaded the cause of religious freedom with the Mahomedans, any who profess the name of Christ should continue, under colour of law or otherwise, to persecute their fellow Christians, whether within the limits of the Eastern or of the Western church, or in any of the Protestant states ? And how must such things weaken an appeal to Heathen or Mahomedan princes in behalf of the rights of conscience !

We would therefore respectfully, but earnestly, plead with all those in authority in the different

nations of professing Christendom, imploring them to carry forward, with true wisdom and courage, the work of legal amelioration in all that pertains to religious liberty. May you perceive, and act upon the conviction, that it is not less your interest than your duty to remove from your jurisprudence all the remaining shackles that oppress conscience, whether those shackles consist of restraints upon public worship, of punishments for religious dissent, of imposts for the support of religious observances and establishments, levied on those who conscientiously object to them, or of interference with the celebration of their marriages, the burial of their dead, or the religious training of their offspring. And, seeing that our Heavenly Father has given a revelation of his will to man, in the Scriptures of the Old and New Testament, may no human authority presume to interfere with that free access to them which is the sacred right of all men. May you in these things, and in all that concerns the government of those over whom, by the providence of Almighty God, you are placed in authority, remember your accountableness to Him, the Supreme Ruler of the Universe ; and, doing unto others as you would that they should do unto you, and seeking to rule in the fear of the Lord and in dependence upon the wisdom and strength which come from Him, may you experience his blessing to rest upon you and upon your respective countries.

AN ADDRESS
TO THE INHABITANTS OF EUROPE
ON THE
INIQUITY OF THE SLAVE TRADE;
From the Yearly Meeting, 1822.

MANY years have now elapsed since the attention of the Religious Society of Friends, commonly called Quakers, was first turned to the subject of the Slave Trade. Such was the conviction of its iniquity, that it was felt to be a duty to represent to all in the same religious profession, the sufferings to which the natives of Africa were subjected by being forcibly torn from their native soil, and condemned to cruel bondage on a foreign shore.

The Society proceeded further: under a sense of the enormity of the crime, a regulation was made upwards of sixty years ago, which has continued in force unto the present time, that those who persisted in "the unrighteous traffic in Negroes,"* after pains had been taken to convince them of their error, should no longer be considered

* Yearly Meeting, 1761.

as its members. And as such as are in religious connexion with us, have been uniformly warned not to partake of the gain of oppression, not to defile themselves with any profits arising from this species of injustice, we trust that we shall obtain full credit when we allege, that we have no commercial or political end whatever to answer, by thus advocating the cause of the oppressed. We plead on the simple, but firm basis of Christian principle.

In common with many virtuous and benevolent characters of our own nation, we felt it to be a Christian duty, to aid in diffusing among our fellow-countrymen information on the horrors of the trade ; and in soliciting our Government to pass a law, for the termination of a commerce, at once barbarous and iniquitous. And we participated in feelings of joy on beholding that, notwithstanding there were great and numerous obstacles in the outset, and in the progress, of this work of humanity, the sense of the great bulk of the inhabitants of these islands was so clearly seen and yielded to by our Rulers, that this stain on our national character was ultimately effaced, in the year 1807, by an Act of the British Legislature ;—many of the members of which not only acknowledged the injustice of the trade, but nobly and successfully united their unwearied efforts to hasten its suppression.

We have rejoiced to hear that the respective Governments of those countries, whose subjects are

still implicated in the traffic, have proceeded so far as they have hitherto done towards its abolition; but we have learned with deep regret and sorrow, that it is still pursued to a great and truly lamentable extent, and *that* under circumstances of aggravated cruelty, by the subjects of those very powers. We hear that numerous vessels are still hovering along the shores of Africa, to procure cargoes of human beings, and transport them to distant lands, whence they are designed never to return. In fact we hear, and that from undoubted authority, that the trade which the Congress at Vienna in 1814 pronounced to be “the desolation of Africa, the degradation of Europe, and the afflicting scourge of humanity,” has been carried on with increased eagerness in the course of last year.

It is under the influence of Christian love and good-will, that we are now engaged to express our interest on behalf of this injured people. In thus introducing ourselves to the notice of our Continental neighbours, we feel that we need not offer any apology, considering them as our brethren, as the children of one universal Parent, as fellow-professors of a belief in one and the same merciful Saviour. The same feelings which lead us to consider the natives of France, of Spain, of Holland, of Portugal, and of the other nations of Europe, as our brethren, induce us to extend this endearing appellation to the inhabitants of Africa. Our heavenly Father has made of one blood all nations of men that dwell upon the face of the earth; and

we are all the objects of that great redemption, which comes by our Lord and Saviour Jesus Christ. And although the kindreds of the earth are divided into distinct communities and nations, we are all bound one unto another by the ties of love, of brotherly kindness, and compassion. But the nations of Europe are united by an additional bond. To them has been granted a blessing, which has not hitherto been enjoyed by the greater part of the natives of Africa: this blessing, this invaluable treasure, is the Bible, in which is contained the record of the Gospel of Christ.

Permit us then, as fellow-professors of the Christian name, to remind you of the complicated iniquity of the Slave Trade. Possessed of a superior force, which he has acquired by a greater knowledge of the dreadful arts of naval and military warfare, the Slave trader visits the coasts of unoffending Africa. He employs his agents to tear her inhabitants from their country, their families, and their friends; to burn their villages, and ravage their fields; to spread terror and desolation through their peaceful dwellings. He foment wars between neighbouring chieftains, in order to supply himself with their subjects, the victims of his avarice. Having thus either stolen or bought his fellow-men, who are equally with himself entitled to their liberty, and of which he possesses no right whatever to deprive them, he hurries them to the vessel that may be waiting in some adjoining creek, to

receive the objects of his cruelty; or he chains them with iron fetters, or loads them with heavy yokes, and drives them like the beasts of the field to the shores. There new distresses await them: they are violently conveyed on board the ships stationed to receive them, stowed beside each other like bales of goods, and conveyed across the Atlantic to the place of their destination. The horrors of this passage cannot be adequately described even by those who have been witnesses of them. Faint, then, must be the idea *we* can form of the situation of upwards of three hundred human beings, in a comparatively small vessel, each limited to so narrow a space, that it often happens they cannot lie on their backs. Here they are subjected to miserable reflections,—for the power of reflection in common with us they undoubtedly possess,—on the past, the present, and the future. Their shrieks, and cries, and groans, ought to be sufficient to excite pity in the hardest heart. Arbitrary, cruel power is often exercised to prevent those attempts at insurrection, to which their situation prompts them. And such is their state of desperation, that they are often ready to have recourse to suicide. The noxious and pestilential effluvia, that arise from their close confinement between decks, (which are often not more than three feet apart,) or from the illness of their companions, produce loss of appetite, disease, and in many instances suffocation, and other distressing forms of death. And here let us

bear in mind, that these cruelties are practised in violation of the laws of many of the nations of Europe ; and that the Slave dealers in their attempts to elude the operations of the law, have recourse to fresh acts of oppression to accomplish their wicked designs.

When released from their horrible prison, the surviving slaves are exposed to sale like cattle, and consigned to pass their days in the loss of liberty, far separated from their nearest earthly ties, and exposed to such acts of domineering violence as a capricious master or his dependants may be disposed to exercise. Such is the cruelty practised upon thousands and tens of thousands of innocent sufferers, not by men who might attempt to palliate their conduct on the plea of retaliating injuries ; but by those who, when they themselves are enjoying the blessings of liberty, when the comforts of social life are within their reach, leave their native land for the sake of sordid gain, and spread desolation, distress, and misery, amongst a people who have never injured them. May the nations of Europe consider in time the awful consequences that await such accumulated guilt !

The arguments of the Christian, like the religion from which they are derived, are plain and simple, but they are in themselves invincible. The gospel of our Lord Jesus Christ is a system of peace, of love, of mercy, and of good-will. The Slave Trade is a system of fraud and rapine, of violence and

cruelty. The Author of our Salvation, when he took upon him our nature, set us a perfect example of piety and virtue. He went about doing good to the bodies and souls of men. He taught his disciples that the evil dispositions and passions of men are not to be indulged, but that they are to be restrained by the power of his Spirit acting upon the soul. His parables teach us the happy effects of a religious life. His miraculous cures bespeak a tender compassion for the sufferings and afflictions of men. His discourses inculcate disinterested, genuine humanity. The man who traffics in the lives and liberties of his fellow-beings, goes forth to gratify the malevolent passions of selfishness and avarice : he does violence to all the tender feelings of humanity, and spreads around him distress and terror. Our blessed Redeemer has taught us pure, impartial justice, in this plain but most important language, "All things whatsoever ye would that men should do to you, do ye even so to them."* The Slave Trader, in open violation of this injunction, acts towards others in a way which he would use every means in his power to resist, if it were practised upon him. He is indeed guilty of the greatest injustice : he deprives his fellow-men of their liberty, that gift of heaven which is estimated as the greatest of civil blessings ; and which is the

* Matt. vii. 12.

natural, and (whilst we are not disturbing the peace and tranquillity of our neighbours) the unalienable right of the whole human race. And here we would observe that as the practice itself is clearly unjust, it cannot be warranted by any *commercial* considerations. That which is morally wrong cannot be politically right. Our beneficent Creator has wisely ordered, that our duty and our interest should be intimately combined; and it is contrary to his gracious purpose, that gain and advantage should be sought by one part of his rational creation, from the distress and sufferings of another.

It has been alleged by some that the natives of Africa are a race of beings inferior to ourselves.—If the intellectual powers of the present inhabitants of Europe are more vigorous than theirs, they should ever consider, with thankfulness, the means by which they have risen to their state of mental energy. If, in the inscrutable orderings of his Divine Providence, that Being who is all-powerful and all-wise, has accelerated the diffusion of moral and religious knowledge through this quarter of the globe, are we not showing our ingratitude for the blessing bestowed upon *us*, by acts of cruelty and oppression to *them*? But is not their conduct under the sufferings to which they are subjected, a proof that they possess the common feelings of humanity? Our intercourse with them, and the authentic reports of travellers, clearly show that

they are capable of kindness, sensibility, and gratitude; that they can make improvements in the arts of agriculture and mechanics, and that they can adopt wise and just regulations for the good order of society.

It has also been maintained by some, that we are justified in forcing the inhabitants of Africa from their native soil to make them acquainted with the blessings of Christianity. To these we would reply,—The Divine Founder of our religion used no endeavours to compel his hearers to accept his doctrine or to obey his precepts. Even the Jews, who had been the peculiar objects of Almighty protection, who had through many successive generations, partaken of the special care of God, were not to be forced to accept the blessings of the gospel. To them its promises were offered, and when by that nation they were rejected, the Saviour of the world, even when enumerating their sins and transgressions, so far from employing any compulsory power, pronounced this pathetic lamentation, “Oh, Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!”* He is our Lord and Master: He is the great Head of the Christian church: his precepts and his examples are equally obligatory upon all his true disciples, in all ages

* Matt. xxiii. 37.

and in all countries. If we follow them, in the meekness and lowliness which he taught, under the influence of his Spirit, we shall be happy here, and happy hereafter: but if, bearing his name, and calling ourselves his disciples, even though we profess to be teaching his doctrine,—if we reject his example, and violate his precepts, in the presence of those who have not, like ourselves, been partakers of the outward knowledge of the gospel, awful and fearful will be our future condition.

The nations of Europe owe indeed a heavy debt to Africa. Instead of improving the opportunity of their commercial intercourse with that unoffending people, to exemplify the excellence of the Christian religion by the kindness of their conduct, and the purity of their morals;—instead of endeavouring to convey to them a knowledge of those exalted views, of that increase of temporal happiness, which the spirit of Christianity produces, many of them have gone forth to plunder and to ravage, to spread desolation and terror, to practise injustice and cruelty in their most odious forms; and thus have caused the name of Christ to be blasphemed among the Gentiles through them.

We appeal to all who have felt that love of their country which is inherent in our nature, who can appreciate the blessings and enjoyments of social life, who can form an estimate of the endearing relation of parents and children, of brothers and sisters, of husband and wife. We entreat all to

reflect on the violation of these feelings which is now practised on the Continent of Africa : to cultivate in their minds from day to day, and from year to year, sentiments of pity for these poor unhappy sufferers ;—to embrace every opportunity of advocating their cause among their neighbours, with Christian firmness and love ; and to obtain and diffuse correct information, on the nature and extent of the traffic, by every means in their power, and in such a way as becomes the subjects of a Christian government. The performance of acts of kindness and love to others is permitted by our great Creator, in his unmerited mercy, to bring an immediate reward ;—a reward of such intrinsic value, that it becomes a strong incentive to further deeds of beneficence and humanity. Surely, then, an attempt to rescue our fellow-men from the most cruel and distressing sufferings is a pursuit worthy of our unwearied exertions, not only as our duty, but from the satisfaction which it may itself afford.

We hope that none will be disheartened from doing their utmost in this good cause, from the thought that their efforts will be of little avail. No one knows, let his station be ever so obscure, let his sphere of action be ever so limited, what may be the result of his persevering attempts in the cause of justice and mercy. Great events have often followed what appeared to be but small and unimportant beginnings. And we earnestly entreat those, whose influence may be more extensive, to

lose no time, to neglect no opportunity of pleading a cause, in which the happiness and comfort of an incalculable number of our fellow-men are most deeply involved.

If the foregoing pages should be read by any who are employed in this cruel traffic, we would suggest to these a few reflections. We feel, whilst thus attempting to describe the miseries which you are inflicting, that *you* also are our brethren;—and that although we view your actions with indignation and abhorrence, you are the objects of our tender pity. As we are believers in a future state of rewards and punishments, we would warn you, in Christian love, of the awful termination of that course of wickedness which you are pursuing. Our Lord, our righteous Judge, declared, “Blessed are the merciful, for they shall obtain mercy;”—what then will become of the unmerciful and cruel? In the same most excellent discourse, he uttered this solemn sentence, “With what ye mete, it shall be measured to you again.†” What, then, will be the portion of those who have meted out cruelty, distress, and sorrow, to the innocent and unprotected?

The voice of reason and justice, the voice of humanity and religion, proclaims, that the Slave Trade is an iniquity of the deepest dye. May, then, the friends of the abolition of this abominable traffic, wherever they are scattered, combine their efforts

* Matt. v. 7.

† Matt. vii. 2.

in this righteous cause ; may their energy and alacrity be in proportion to the enormity of the evil ;—may their patience and perseverance be in proportion to the difficulties which they have to encounter ; and may the labourers increase until the trade be eradicated from the face of the earth !

May it please the Almighty Parent of the universe to hasten the period of its extirpation, and by this and other means to prepare for the coming of that day, when from the rising of the sun even to the going down of the same, his name shall be great among the Gentiles ; and in every place incense shall be offered unto his name, and a pure offering.*

* Matt. i. 11.

TO SOVEREIGNS,
AND THOSE IN AUTHORITY IN THE NATIONS OF EUROPE,
AND IN OTHER PARTS OF THE WORLD WHERE THE
CHRISTIAN RELIGION IS PROFESSED.

*(From the Yearly Meeting of the Religious Society
of Friends of Great Britain and Ireland, held in
London, 1849.)*

It having pleased the Lord to bring our fathers to a sense of the cruelty and wickedness of the African slave trade, and of the injustice of holding their fellow-men in slavery, they were strengthened to act upon the conviction wrought on their minds : they set at liberty those they held in bondage, and in their faithfulness they enjoyed the answer of a good conscience towards God. In that love which comes from Him, their hearts were enlarged in love to their neighbour, and they could not rest without endeavouring to bring others to that sense of justice and mercy to which the Lord had brought them. From that time to the present day, we have felt it to be laid upon us as a church, to bear a testimony against the sin of slavery.

We have believed it to be our Christian duty to represent the wrongs inflicted upon the people of Africa, and repeatedly to plead the cause of the

slave in addresses to our own Government. We rejoice and are thankful at the progress which has been made in this country, and in other nations, in this cause of righteousness. Hundreds of thousands of slaves have been restored to liberty, and many of the nations of the civilized world are now, to a large extent, delivered from the guilt of the African slave trade,—a trade which the Congress of Vienna, in 1815, pronounced to be “a scourge which desolates Africa, degrades Europe, and afflicts humanity ;” and for the suppression of which laws have been enacted. But our hearts are sorrowful in the consideration that this traffic is still carried on to a large extent, and that a vast amount of the population of the western world is still subject to the cruelty and the wrong of slavery. We desire to cherish this sympathy, and that we may behold the increase of it amongst all men everywhere.

One God is the creator of us all, His eyes are in every place beholding the evil and the good. He will bring every work to judgment, and every secret thing, whether it be good or whether it be evil. The families of the earth are all of one blood ; all partakers in the same corrupt nature consequent upon the fall of man ; all are alike subject to infirmity, disease, and death, and all amenable to the same judgment after death. In the grace of our Lord Jesus Christ there is no respect of persons ; He tasted death for every man ; all

distinctions of country, tongue, and colour, are merged in the immensity of that love in which the Father has sent the Son to be the Saviour of the world. Wherever the religion of the Gospel of Christ obtains its proper place within us, it softens our hearts; it brings man into fellow-feeling with his fellow-man; it brings him to regard every man as a brother, and to look upon the nations of the earth as all of one family. Amongst the millions of mankind there is not one beneath the notice of our Father who is in heaven; if we be partakers of His love, it leads us into pity for the forlorn, the helpless, and the oppressed, and it constrains us to do what we can to mitigate the pain, and to assuage the sorrows, of those who are in suffering, to befriend the friendless, and to labour for the improvement of the condition of the most degraded of our race.

We are now assembled in our Yearly Meeting for the promotion of charity and godliness amongst ourselves, and, according to our measure, for the spreading of truth and righteousness upon the earth. The condition of the natives of Africa, as affected by the continuance of the slave trade, and that of the slaves in North and South America, and on the islands adjacent to that continent, have again awakened our sympathy. We believe it to be a duty laid upon us to plead the cause of these our fellow-men. We submit to the consideration of all those in authority in the nations which take

upon them the name of Christ, the utter incompatibility of slavery with the divine law, "Thou shalt love thy neighbour as thyself." "All things whatsoever ye would that men should do to you, do ye even so to them." These were the precepts of our Lord. He spoke as never man spoke, and of his words He declared, "Heaven and earth shall pass away, but my words shall not pass away:" they are the law of God's righteousness to all generations. We submit whether, without breaking this law, it be possible for man to hold or to claim a right to property in the person of his fellow-man; whether, admitting the supreme authority of this law, man can buy or sell his brother, whether he can withhold from those who labour for him that which is just and equal; whether the forced and uncompensated labour of the negro slave be not the breaking of this law; in short, whether any man or any of the nations of men can, in any one of these things, violate the law of the Lord and be guiltless.

For the space of three hundred years, the trade in slaves has been carried on from Africa to the opposite shores of the Atlantic; and this traffic in the persons of men is still prosecuted with unrelenting and unmitigated cruelty: year by year countless multitudes are torn from all that they hold dear in life, to pass their days in toil and misery. Men are still to be found so hardened in heart, so bent upon the gain of oppression, and so

devoid of all that we deem the common feelings of humanity, as to spend their time and talents in pursuit of this criminal commerce. We forbear to enter in detail upon the large variety of human suffering inseparable from this complicated iniquity. But we trust we do not take too much upon ourselves, in asking those whom we now address, to open their ears to the groaning of the oppressed, and to give themselves to sympathy with their sufferings ; to think upon the war, and rapine, and bloodshed, attendant upon the capture of slaves in the interior of Africa—upon what they are made to endure in their transit to the coast, and in their passage across the ocean ; and not to shrink from making themselves acquainted with the horrors and loathsomeness of the slave ship ; to follow the poor, helpless, unoffending negro, if he survive the suffering of the voyage, and to think upon his condition when landed upon a foreign shore, and entered upon a life of hard and hopeless servitude ; it may be to be worked to death in his early manhood, or to live to behold his children subjected to the same degradation and oppression as himself.

Blessed is the man that considereth the poor. The blessing of the Lord resteth upon him who, knowing the evil which attends his neighbour's lot in life, is stretching forth his hand for the relief of his poverty and distress ; and his blessing is upon those who, like the patriarch of old, are inquiring into the sorrows and hardship of the poor, the

fatherless, and those that have none to help them. "The cause which I knew not," said he, "I searched out."

Our sympathies are awakened not for the native African alone, and the victims of the African slave trade, but we feel for those who are living and labouring in a state of slavery, who were born in slavery, and possibly may die subject to its privation and its hardship. In those countries in which this system is upheld by law, man is degraded to the condition of a beast of burthen, and regarded as an article of merchandise. The slave has nothing in life that he can call his own; his physical powers, the limbs of his body, belong to another; it can scarcely be said that the faculties of his mind are his own. All that distinguishes him as a rational creature is, by the law of the State, treated as the property of another. He may be a man fearing God, and desiring to approve himself a disciple of Christ—we believe that there are such. Whatever the consistency of his character as a Christian, and however advanced in the cultivation of his mind, all avails him nothing: he is still a slave, and the law allows him nothing to look to in life but hopeless, helpless, friendless slavery. Endowed by his Maker with capacity for enjoyment like other men, he has his social affections, he may be honourably married, and in married life surrounded by offspring dear to him as his own flesh; but he knows not the day

nor the hour in which he may be torn from his wife, or in which his children, at their tender age, may be snatched away, sold to the man-trader, and carried into far distant captivity. So long as slavery is upheld by law, we can have no security for the extinction of a trade in slaves. Such are the contingencies of the system under every modification of which it is capable, that, until slavery be abolished, men, women, and children will, we fear, be imported from Africa, and be bought and sold like the cattle of the field ; and the barbarities of the slave market will continue to pollute the towns and villages of those islands in the West Indies in which slavery exists, and in the slave-holding countries of America.

The subject is so vast and of such manifold atrocity, we think that even the history of the whole world does not furnish a parallel to its crime. We deem it scarcely possible for a man of the most comprehensive mind fully to possess himself of the extent of the evil. The Lord alone doth know : none but the Infinite Mind can comprehend the individual and the aggregate sufferings of those subjected to these enormities. God alone can reach the heart and awaken the conscience. It is our strong desire—we speak with reverence and fear,—it is our prayer, that He may bring every one to a sense of his own share in the guilt, and that, ceasing from his iniquity, the condemnation resting upon the man-stealer, and upon those

who trade in the persons of men, may no longer attach itself to any one bearing the name of a Christian; and that the slaveholder, whether he be more or less involved in the sin of oppression, may be brought to act in obedience to the law of impartial and uncompromising equity, and without hesitation, and without delay, restore to immediate and unconditional freedom every slave that he holds in bondage.

The gospel of Christ is precious to us. Through the mercy of God to our souls, we trust we are prepared, in some degree, to appreciate the means which, in his wisdom and love, He has provided for the redemption of the world, and the reconciling of man to himself. In the word of ancient prophecy, Christ was promised that in Him all the families of the earth might be blessed. We cannot but entertain the opinion that the enlightenment of multitudes of the inhabitants of Africa, and their participation in the privileges and the consolations of the Christian religion, have been much retarded by the evil deeds of many who have gone among them; and especially that the cruelty and wickedness of the slave trade have done much to keep them in ignorance of Him who died for them. In that love which extends over sea and land, and seeks the happiness of the whole human race, we make our appeal to those with whom it lies, and respectfully press upon them to take their part, in accordance with the peaceable religion of Christ,

in removing every impediment out of the way, that through the grace of God, the African, of every tribe and every tongue, may be brought to the knowledge of the truth as it is in Jesus.

May it please the Lord Almighty to bless those who reign, and those who are in authority, in every nation in which Christianity is acknowledged. May his wisdom preside in all their councils, and the law of his righteousness be the rule of their actions. May the Prince of Peace, Christ Jesus our Saviour, be honoured wherever his name is known. May his holy religion obtain its rightful influence in the earth, and the people become prepared to offer praise to God in the language uttered by the Heavenly Host:—"Glory to God in the highest, and on earth, peace and goodwill towards men."

Report from the Committee of the Meeting for Sufferings appointed to attend to the presentation of the Address on the Slave-trade and Slavery.—1850.

On the 22nd of the 6th month, 1849, our dear friend William Forster, accompanied by Peter Bedford and Josiah Forster, crossed from Folkstone to Boulogne, and travelled with but little intermission to the Hague. They were detained there nearly two weeks, in consequence of the absence from that city of William III., King of Holland; during which time they found occupation in procuring, completing, and printing translations of the paper into the French and Dutch languages. As there seemed no probability of the King's early

return, and as it was not judged suitable for him to be seen on the occasion at his country residence, they placed the copy of the Address entrusted to them for him in the hands of his Prime Minister, who undertook the due presentation of it.

Our three friends afterwards had an opportunity of delivering a printed copy of the same to each of the members of the Government, and also forwarded it to the several members of the First and Second Chambers of the Parliament, and to other persons of influence. They visited Amsterdam, Utrecht, Arnheim, Haarlem, Leyden, and Rotterdam; at each of which towns they presented or forwarded the paper to the burgomaster, members of the town councils, Protestant and Roman Catholic ministers, influential men, civil or ecclesiastical, and to other persons of influence; leaving at Leyden a sufficient supply for the professors in that University, addressed to them. From Rotterdam several small parcels of the Address were forwarded to most of the principal towns in the kingdom which they had not visited. In many of the distributions in Holland there was given with it a small pamphlet translated into the Dutch language, containing some information on the present state of the Slave-trade and of Slavery.

On the 17th of the 7th month, our friends left Holland and went to Brussels, where, after a detention of a very few days, an opportunity was readily granted to see Leopold, the King of the Belgians, to whom the Address was read in English, and by whom it was kindly and attentively received. They returned to England on the 24th of the 7th month.

William Forster left Dover on the 30th of the following month, accompanied by John Marsh, of Dorking.

Travelling without any detention, except passing the First-day with the Friends at Minden, they reached Hanover on the 3rd of the 9th month. A translation of the paper into German was printed in that city: a copy was forwarded to the King of Hanover; another was presented to the Crown Prince, to whom it was read: it was given to the principal Ministers of State, and other copies were distributed in that city.

Our two friends were joined at Hanover by August Mundhenk, of Pyrmont, and they proceeded together by way of Hamburg and Copenhagen to Gothenburg. As the season was advancing, they thought it best to go forward to Stockholm, and went across Sweden by inland navigation, and afterwards up the Baltic to that city, which they reached about the 18th of the 9th month. They were detained there several weeks, in consequence of the King not being returned from a visit to his dominions in Norway, in the course of which time William Forster went up to Upsala.

An early opportunity was obtained after the arrival of King Oscar at Stockholm to present the Address to him, and he received it very kindly. An edition of 1,500 copies of a Swedish translation was printed in that city.

The paper was afterwards presented to some other members of the royal family. Copies were freely distributed to the Ministers of the Crown, and to other persons of influence; it was forwarded to the Governors of the twenty-four provinces; a liberal supply was sent for the professors of the two Universities of Upsala and Lund, and 150 copies for the upper students in the former, and 50 for those in the latter. The ecclesiastical officers

in Sweden were supplied, and copies in Danish were forwarded to the Governors of the provinces of Norway, from an edition in that language which had been printed at Copenhagen. The paper was freely distributed among the influential inhabitants of the prosperous and commercial port of Gothenburg, and supplies were sent to the islands of Gothland and Oland.

The three friends returned to Copenhagen on the 1st of the 11th month, where, in the course of a few days, the Address was presented to Frederick VII., King of Denmark, and afterwards to the two Queens Dowager. It was freely distributed in that city; copies were forwarded to the Governors of the provinces, to the Bishops of the Lutheran Church, and to the University of Copenhagen; two parcels were sent to Iceland, and many copies were given away in Sleswick and Holstein, as our friends travelled through those duchies towards Hamburg.

In that important and commercial city they were diligently occupied in going with the paper from house to house, leaving it, among others, for the civil authorities, and also for the merchants, many of whom are much engaged in trade to the Brazils and to the Spanish settlements.

Our dear friend William Forster arrived at Berlin on the 4th of the 12th month, where he was joined by Josiah Forster and Cornelius Hanbury. John Marsh left him on the following day, August Mundhenk having returned home from Hamburg. By the friendly assistance of Baron Humboldt, an early opportunity was kindly granted to present the Address to Frederic William IV., King of Prussia, at his palace at Pots-

dam : it was read to him by William Forster, and was favourably received. It was also presented to the Princess of Prussia and to several of the Ministers of State in that city, and was respectfully received, being forwarded also to the other Ministers : copies for distribution were furnished to the Rector of the large University of Berlin, who kindly undertook the care of forwarding them to the professors. Lists were obtained of the names of the members of the " First and Second Chambers " of the Legislature, and copies were distributed to them. The Ministers of the Interior and of Public Worship very readily agreed to furnish lists, the former of the Governors of the provinces, and the latter of those in ecclesiastical authority ; and a supply of the paper was sent for them to transmit accordingly. Copies were also distributed to some other influential persons in the city of Berlin ; an edition of 2,000 copies, in German, having been printed there.*

The three friends went to Dresden on the 21st of the 12th month, where an early opportunity was afforded to present the Address to Frederic Augustus, King of Saxony, by whom it was kindly received. Copies were forwarded to his ministers, to the members of the Two Chambers, and to one of the ministers who took charge of them for persons of influence throughout that kingdom. They afterwards visited Leipsic and Halle, from which last-mentioned place Cornelius Hanbury returned to England. In each of these towns is a University ;

* In this city our friend William Forster had religious service with several congregations of serious and awakened Protestants, to the relief of his own mind, and, it is believed, to the comfort and edification of those amongst whom he laboured.

care was taken for the supply of the professors connected with them, as well as of the members of the civil administration in the commercial town of Leipsic.

Soon after returning to Dresden, William Forster and Josiah Forster left for Vienna. They remained two days at Breslau, in Silesia, in the King of Prussia's dominions, on their way. There is a large University in that city; they saw the Rector and forwarded to him copies of the Address for the professors, presented other copies to persons of influence, and also left a few for more general distribution. With the Address, there was generally circulated, in Prussia and in Saxony, an Appeal on the Slave-trade and Slavery, containing in a few pages extracts from a paper published by Friends in 1844, more circumstantial in its details, and also some evidence, of a recent date, of the horrors of the African Slave-trade.

Our friends were favoured to arrive at Vienna on the 5th of the 1st month, 1850. Through the kind assistance of the British Ambassador, an interview was obtained with the Prime Minister of the Austrian Empire, and in the course of a few days they were informed that the Emperor Francis Joseph would see them on the 14th. They attended at the Palace at the time appointed, when the Address was presented to him. He was alone: he kindly engaged to read the paper, and listened to a few remarks connected with the subject which were offered to him. The interview was agreeable, and satisfactory in its character.

After some little detention from the pressure of public business, opportunities were obtained to present the Address to the several Ministers of State. It was

well received, and on most of these occasions short conversations took place on the circumstances of the oppressed. They readily agreed to send copies to the several Governors of the provinces throughout the Empire, to those in ecclesiastical authority, and to the Austrian Consuls in the Mediterranean. Copies were furnished for the purpose, and also to the Archbishop (who was seen), for the priests in that city. The protestant ministers were also supplied with copies, for members of the small congregations of the Lutheran and Reformed Churches. The names of about twenty of the nobility were obtained, and the Address was left at their houses or handed to them. The Rector of the large University of Vienna kindly consented to forward copies to the professors. He furnished a list of their names, and a supply was placed with him addressed to them.

Our two friends left Vienna on the 26th of the 1st month and proceeded to Prague. They tarried in that city a few days, and found opportunities to distribute the Address to several persons of influence among the Roman Catholics, and also among the few Protestants settled there, to the professors of the large University in that city, and to the Ex-Empress of Vienna now resident at Prague.

They next visited Munich, arriving there, after a long journey, on the 1st of the 2nd month. Maximilian, the King of Bavaria, early granted them an interview, and gave them a friendly, open reception. As he understood English, portions of the Address were read to him. His Ministers of State were severally seen; the interviews were granted with much readiness. They

willingly received the Address, and consented to forward it to civil and ecclesiastical officers in different parts of the kingdom: supplies were furnished for the purpose. The Address was also sent to the professors in the Bavarian Universities, of Erlangen, Würzburg and Munich. The two Chambers of the Legislature were then sitting, and copies were forwarded to the members at their own dwellings. Separate small packages were made up for distribution to persons of influence in the city, in different stations, and were sent to them.

Tarrying two nights at Augsburg, where occasions were made use of to distribute the paper in a similar manner to persons in that city, our friends arrived at Stuttgart on the 12th of the 2nd month, where they obtained an early opportunity to present the Address to the King of Wurtemberg, who received them with much openness. It was afterwards given to the several Ministers of State; packets were prepared to be forwarded to the professors at the University of Tübingen, and to those in civil and ecclesiastical authority in different parts of the kingdom, and were committed to the care of the Ministers of State, who furnished the necessary directions, and agreed to forward them: a supply for influential persons of different classes in Stuttgart was also entrusted to an individual in that city.

Our friends then visited Karlsruhe, the chief town in the Grand Duchy of Baden, where they were without difficulty allowed to present the Address to the Grand Duke, who very willingly received it. Copies were delivered or forwarded to his several Ministers; and

also placed under the kind care of one of the Ministers to be sent to the professors in the Universities of Heidelberg and Freiburg, as well as to other persons of influence, both at Carlsruhe and in the territory of Baden. They went forward to Strasburg, which city they reached on the 18th of the 2nd month. Josiah Forster then returned to England, and Francis Fry and Robert Alsop, jun., joined William Forster.

Our three friends proceeded from Strasburg to Basle, in Switzerland, and, after attending to some service there, visited Berne, Lausanne, and Geneva, distributing the paper entrusted to them at each place. In the first of these three cities they saw the President of the Federal Council, and left copies of the Address for the members of the twenty-two cantons, as well as for other influential persons. At Geneva they held a meeting with several religious characters of that city, with whom they had free communication on the object of their visit. This object was very cordially responded to; an interest was awakened in the minds of those present; and it was admitted that the intercourse between Geneva and the Brazils presents an opportunity for diffusing information on the subject of the Slave-trade.

On the 14th of the 3rd month, William Forster with his two companions left Geneva, and after passing the Alps, they were favoured to arrive in safety at Turin on the evening of Second-day, the 18th.

After an unavoidable detention of several days, owing to the absence of Victor Emanuel II., the King of Sardinia, from that city, an interview was obtained with him, when the Address of the Yearly Meeting was presented and kindly received. Translations of the same

and of the Appeal into the Italian language had been prepared, and printed copies were presented in person to the several Ministers of State, and put in the way of distribution to the members of both Houses of the Legislature, to each of the professors of the University, to the Roman Catholic bishops in the kingdom, and to each of the Governors of the several provinces.

Leaving Turin on 1st of the 4th month, our friends reached Milan late that evening, where opportunities were afforded to present the paper to several of the nobility and others of influence. They went forward to Venice, and, tarrying there a few days, the way opened to obtain an interview with the Governor of the Province, and others in authority, civil and ecclesiastical. The Dukes of Parma and Modena, being in Venice at the time, interviews were sought and obtained to present the Address to them, and it was satisfactorily received. The Duke of Bordeaux was also resident in that city: he was seen by our friends, and gave them a kind reception. They were at Verona, both on their way to Venice and on their return. Marshal Radetsky, the Governor of Austrian Lombardy, resident at that place, was visited; and the paper was forwarded to several persons of influence there, as well as at Padua, where also it was generally distributed to the professors of the University.

Passing through the cities of Parma and Modena, the opportunities which presented were made use of to forward the Address to the Ministers and others within those small territories; and our friends reached Florence on the 27th of the 4th month.

It may be added, in concluding this narrative, that,

with very little exception, the Address, when not presented personally, was, on being forwarded, accompanied by a note explaining in a few words its purport, and commending it to the serious attention of those to whom it was sent. And we may further remark, that whilst the primary object of the journey was steadily kept in view, the performance of this service has also tended, as we believe, to the exaltation and the spreading of the Truth, as it is in Jesus. The particulars conveyed in this Report may be thought to be simple details; the nature of the undertaking, however, seems to preclude anything further. The course of proceeding adopted by the Yearly Meeting was an act of religious concern. The offer, by our friend William Forster, to be the bearer of the Address was made under a feeling of Christian duty. In that character he has been travelling, and both he and his companions felt that it was their place to keep this in view.* They have had satisfaction in the performance of their service. It did not seem to be the place of those who were thus engaged to attempt to point out any specific course of action, but to endeavour to awaken sympathy for the oppressed, and a willingness to be interested in their sufferings.

We entertain the belief that so wide a diffusion of a paper advocating the principles of truth and righteousness and mercy has not been in vain, but that it will tend to the advancement of the great object which the Yearly Meeting felt itself called upon to promote.

* On several subsequent occasions, as well as at Berlin, our dear friend William Forster felt called to some religious service in the ministry, for the discharge of which the way satisfactorily opened.

Report of the same Committee, 1851.

IN our last Report we informed the Meeting for Sufferings of the arrival in Florence of our friend William Forster, and his companions Francis Fry and Robert Alsop, jun., accompanied by William Rasche, a young friend of Minden. They reached Florence on the 27th of the 4th month, 1850: a pretty large distribution of the Address was made among the Ministers of State (with some of whom personal interviews were obtained), the nobility, ecclesiastical officers, and gentry. After a little tarriance, they found that the Grand Duke of Tuscany was in the country, but that they might expect an interview on his return: they therefore proceeded to Pisa, Lucca, and Leghorn, at each of which towns distribution was made of the Address. It was also presented to the professors of the University at Pisa, and to many of the ecclesiastical officers in that place. The professors of the University of Sienna were supplied by post. At Leghorn a large distribution of it was made among the higher class of the inhabitants, including consuls of different nations, merchants, and bankers. On the 11th of the 5th month the Address was presented to the Grand Duke of Tuscany, at Florence: he received it kindly, expressing much interest in the subject, and making numerous inquiries connected with it. Our friends arrived at Genoa on the 15th, in which city about 400 copies were circulated amongst the nobility, municipal authorities, professors, and merchants. About 90 copies were distributed to the principal authorities, physicians, advocates, and others, at Nice.

Our friends arrived at Marseilles on the 23rd, where

Francis Fry returned to England. At this important sea-port—one of the first in France—the prefect and mayor were personally visited and furnished with the Address, and about 450 copies were distributed amongst the civil authorities, professional men, merchants, and manufacturers. William Forster and Robert Alsop, jun., arrived at Nismes on the 29th of the 5th month. The latter came home from this place; the former tarried behind for a time, attending to some religious service among our friends in those parts, as he did in a few places in the department of the Ardèche and in the neighbourhood of Valence, on his way northwards, arriving at Paris about the 18th of the 6th month. In this city, after some little delay, an appointment was made for presenting in person to Louis Napoleon Buonaparte, the President of the French Republic, a copy of the Address. In this interview he was accompanied by Josiah Forster, who had met his brother in that city, and Paul Bevan, one of this Committee, who was in Paris at the time. The Friends were well received, and an opportunity was afforded for further pleading the cause of the oppressed. Copies of the Address were afterwards left at the hotels of the several Ministers of State, and also put in the way of circulation to the members of the National Assembly, about 750 in number. Together with the Address copies were forwarded of the small tract on the present state of the Slave-trade, which had been likewise circulated in the North of Italy. A supply was sent to Lyons from Paris, to be distributed among the influential men in the former city. Our dear friend Friend William Forster was favoured to arrive in safety and in health in England at the beginning of the 7th month.

Report from the same Committee, 1852.

OUR dear friend William Forster left London on the 11th of the 3rd month, 1851, accompanied by our friend Edmund Richards, of Redruth, in Cornwall, for the purpose of presenting the Address to the Queen of Spain, and circulating copies of it among the inhabitants of that country, as the way might open.

They arrived at Paris on the 13th, and stayed in that city only as long as it was necessary to print an edition of the Address in the French language. They left on the 18th and reached Bordeaux on the 20th, and were diligently occupied for a few days in preparing packets of the Address, with a short circular note commending its contents. Of these packets contained in envelopes they sent out about 300 copies, by special messenger, to merchants, professional men, and other influential inhabitants resident in a city which had in past years been deeply implicated both in the Slave-trade and in Slavery. On the 25th they left Bordeaux, and, tarrying at Bayonne for a day or two, pursued their journey. Sleeping one night at Burgos, they arrived at Madrid by the diligence in the afternoon of Second-day, the 5th of the 4th month. They lost no time in putting themselves in communication with Lord Howden, the British Minister at the Court of Spain. He received them courteously, but gave them to understand that it would be very difficult to obtain a personal interview with the Queen, and would take some time to bring it about: however, he kindly undertook to do his best.

In the course of several days the way was opened for

an interview; and our two friends, accompanied by the Secretary of the British Minister, he himself having left the city for Seville, were personally introduced to Isabella, Queen of Spain, on the evening of Seventh-day, the 10th of the 4th month, when the Address of the Yearly Meeting was handed to her in its name and on its behalf. She replied that she had read it (copies having been previously forwarded) and received it with pleasure. After expressing a desire that the sympathy of the Queen might be awakened to the sufferings of the African race, and her influence engaged for the removal of the evil, our friends withdrew. It was then thought desirable to present a copy to the Queen-Mother Christina. Application was made in what was found to be the right quarter; and on the afternoon of Third-day, the 13th, an opportunity was afforded to present the Address to her in person. They had on the previous day called on the Prime Minister, accompanied by the Secretary of the British Minister, to obtain permission to print the Address at Madrid. He read the Address, but was unwilling at that time to grant the liberty applied for. William Forster told him that, in all the European States where that liberty had been asked for, it had been granted. He was further reminded that it is righteousness which exalteth a nation, and that Spain could not expect the blessing of the Most High whilst she continued openly to violate the Divine law; that this was not a mere political question, but one that had regard to the law of Divine justice. He behaved courteously, and said that he would advise about it. Hearing nothing for several days in reply to this application, our friends, on the

20th of the 4th month, had another interview with the Prime Minister. He read the Address with attention, and said that he saw nothing in it to prevent its being printed and distributed, but he did not incline to give a *written* permission, adding, however, that in printing it no law would be violated.

On the following day they put themselves in communication with a printer. When it was ready for distribution they made up packets of the Address, with a lithographed circular, similar to that which had been used in other countries. This service occupied several weeks; and in the course of the engagement they were satisfied that it was better to send the copies out from Madrid, where they had become well known to the British Minister and his Secretary and to the members of the Spanish Government, than to attempt to travel in Spain for the purpose of presenting the Address in person.

They called, in the course of the time that they were at Madrid, on the Ambassadors from Naples, Austria, Holland, Sardinia, Belgium, and other European nations, as well as on those from Chili and Mexico: they also visited the Minister of the United States of America, to whom they presented copies of the Address, as well as to the several Ministers of the Crown of Spain, either to themselves directly or through their Secretaries. They saw the Archbishop of Toledo, Primate of Spain, and the Patriarch of the Indies, Primate of the Colonies, both advanced in years, to whom they handed copies of the Address, and by whom they were kindly received. They had personal access to the father of the King of Spain, and handed him a

copy in English. He at once began to read it, putting it into Spanish as he went on. They spoke freely to him on the cruelty exercised towards the people of Africa, and besought his influence for the extinction of the Slave-trade: he was free and courteous in his behaviour.

In proof of the diligence of our friends during their tarriance in this city, we subjoin the following particulars of distribution:—

	Copies.
To Senators in Madrid	169
Physicians	20
Lawyers	58
Ministers	6
Professors	79
Principal Inhabitants	755
The Members of the New Cortes	214
Luis de Usos, for distribution	37
Given personally, by calls on individuals .	355
	<hr/>
	1693

Sent and directed to the respective Members of the Committees of Societies for Benefi- cence and Health, in each Province of Spain	464
Sent to Burnel St. Sebastian, for distribution there, and by post to other places ...	75
	<hr/>
	2232

	Copies.
Brought forward	2232
Sent by post, franked, to individuals in the Provinces, viz.—to Bishops; Professors in the respective Universities; Secretaries of the Political Government in the Provinces; Vice-Presidents in the Provincial Courts; Inspectors of Instruction, primary, secondary and third; Directors of Superior and Elementary Schools; Teachers; Directors and Secretaries of Economical Societies; and Governors of Territorial Districts	1098
	<hr/>
	3330
	<hr/>

Before leaving the city our friends called on the different newspaper editors, and gave to each a copy of the Address, leaving it to the discretion or inclination of each to publish in their respective journals the whole or any part of the same.

It will be obvious that great industry must have been used in making up, directing, and forwarding so many thousands of separate packets. The procuring of the proper addresses must have been no small labour; and here we think it right to remark that care was scrupulously taken not to make use of those complimentary titles which are so common in addressing men of influence and authority, more especially in foreign countries,—and indeed in addressing all persons of respectability.

Although our friends tarried two months in Madrid, no way seemed to present for any public labours in the ministry of the Gospel on the part of our friend William Forster, whilst at the same time we feel warranted in saying that his mind was exercised on the subject, and open to any service, had the way been seen to perform it. They sat down regularly, both on First-day and in the course of the week, to hold their Meetings for Divine Worship, when we believe they were often refreshed in spirit together. On these occasions they generally had the company of a native of Spain, resident in Madrid, much attached to the religious principles of Friends.

When on the eve of their departure from Madrid, our friends forwarded the following communication to the Minister of Foreign Affairs, with a written request that its contents might be made known to the other Ministers of the Crown.

“TO BERTRAM DE LIS,
“*Minister of State for Foreign Affairs in the Govern-
ment of Spain.*

“Having accomplished the object which brought us to this city, we feel that we can do no less, before we take our departure, than very gratefully acknowledge the kindness we have received from the Ministers of the Crown of Spain, and from others holding office in the Government. We are thankful that the way has been made for our obtaining access to the Sovereign of this realm, and that we have been permitted to discharge the duty entrusted to us by offering the Queen a copy

of the Address from the religious Society of Friends in Great Britain and Ireland, on the cruelty, the horrors, and the sinfulness of the African Slave-trade, and upon the injustice of Negro Slavery ; that so many of the Ministers of this Government have granted us an audience, and allowed us to present to them personally a copy of the Address ; and that, during the many weeks we have spent in Madrid, we have met with no impediment in attending to what we have believed to be our duty, in sending the Address by special messenger to the houses of persons of rank and influence in the city, and by post to those occupying stations of authority in the provinces.

“ We are strangers in a strange land ; but we trust we shall not be taking too much upon ourselves in again commending the object we have at heart to the sympathy and conscientious attention of the Ministers of the Crown : it is an object of deep and constant solicitude to our brethren in religious Society ; and it is that which has induced us in the decline of life to leave our homes, and to travel into a country so distant from our habitations.

“ We humbly and earnestly beseech them to keep their hearts open to a sense of the sorrows and sufferings inflicted upon the people of Africa by the continuance of the Slave-trade, and to use all such means as comport with the peaceable nature of the Christian religion in putting an end, at once and for ever, to the trade in Slaves from that Continent to the Spanish Colonies in the West Indies, and for the accomplishment of the abolition of Slavery itself, so that those now subject to its degradation and oppression may be

put into possession of the rights and liberty enjoyed by other citizens of this nation.

"We entertain a warm and lively interest in the welfare, the peace, and the prosperity of this great nation. It is our strong desire that it may please the Lord Almighty largely to bless the rulers of the land and the people whom they govern; and that Spain may take her full share, in unison with the other nations of Europe, in promoting the improvement, the civilization, and the happiness of the inhabitants of Africa and of the whole world.

"WILLIAM FORSTER.

"EDMUND RICHARDS.

"Madrid, 31st of the Fifth Month, 1851."

It became a subject of very serious thought what course to take from Madrid: the weather was very hot, and the political state of affairs in Portugal very unsettled. After desiring to be rightly directed, the way seemed open for our friends to proceed to Valencia, where they arrived on the 2nd of the 6th month. They tarried about a week in that city, and sent out to different persons of influence and rank about 300 copies of the Address.

On the 15th, after a journey of 42 hours, our friends reached Barcelona. Considering it necessary to see the authorities of the place before attempting the distribution of the Address, they first saw the Captain-General, the highest military authority in the province of Catalonia, of which Barcelona is the capital: he heard all they had to say, and said it should have his consideration. They then saw the Civil Governor, and asked leave to distribute the Address: he requested time to

read it, and to return an answer through the Brit Consul. They received permission the next day. (Friends sent out by special messenger, directed to th in authority and to other principal inhabitants in t city, about 700 copies, and forwarded through the p to the adjacent towns and to the Spanish islands the Mediterranean about 400 copies, being 1,100 all, besides those which they distributed personally a city in which there are large numbers directly indirectly engaged or dependent upon the Slave-tra from the coast of Africa to the islands of Cuba : Porto-Rico.

After this, the way seemed to open for their leav Spain : they proceeded by diligence to Perpignan, : thence travelled to Toulouse, in the South of Fran Here they sent out 160 copies of the Address, direc to the principal inhabitants of the place. The v satisfactorily opened, both at Toulouse and at Mont ban, for religious service, in a Meeting with se serious Protestants of the former place, and with Students of the Protestant College in the latter tow

Our dear friends left Montauban on the 7th of 7th month, and travelling diligently, were favoured arrive in safety in London on the 11th of the sa month, 1851.

*Report of the Visit to Portugal of Robert Were Fox
and John Candler, 1852.*

THESE Friends left Southampton on the 27th of Third Month, and arrived at Lisbon after a passage of six days. They took with them letters of recommendation from the Earl of Malmesbury, Secretary of State for Foreign Affairs, and the Count Lavradio, the Portuguese Ambassador in London. On landing at Lisbon they put themselves into early communication with Sir Richard Pakenham, the British Minister. A private interview with the Queen was kindly arranged by the Minister of the Interior: a copy of the Address was previously furnished, and a day fixed for the reception. In the interval of ten days that ensued, our friends were employed in getting the Address translated into Portuguese and prepared for the press, and in making calls on the Ministers of State and other persons of influence, with whom they were permitted to converse freely and confidentially on the object of their mission. They had a very satisfactory interview with the Viscount Sa de Bandeira, a former Minister of State, and a long-trying friend of the oppressed African race, whose heart was still warm in the cause of Emancipation, and who gave them every encouragement to go on with their work. "Portugal," he said, "is too poor to offer compensation to its numerous Slave-owners for immediate Emancipation;" but he thought the Government might be induced to pass a law declaring free all the children

of slaves hereafter to be born, and to secure freedom to such slaves from other countries as might find their way into any of the Portuguese possessions. The conversation with which they were favoured by different members of the Government, the admissions made and the assurances given, led our friends to believe that such a beginning will soon be made in this great work of humanity and justice. On the day appointed for their reception, they repaired to the palace, and were introduced to the Queen and King-consort by the Home and Foreign Ministers; and after presenting the Address, which the Queen kindly received, the King, on behalf of them both, said, "We are glad to see you in Portugal: we had heard of your coming by the Count Lavradio. Your object is a good one: every one who has a feeling heart must feel it to be so. You desire the overthrow of slavery; so do we, but it is a difficult question: there are difficulties attending it here, as well as in other countries." Our friends admitted this, but respectfully intimated that the subject was one of great importance. England, they said, was anxious to see Slavery abolished everywhere, and the Society of Friends in that country felt so strongly on the subject that they had thought it right to address, in like manner, most of the Courts of Europe. The King again expressed his assent to the views of the Society, and again alluded to the difficulties that encompass the question of Emancipation. He then added a few kind words to Robert Were Fox, whose family had been so long connected, as Consuls, with Portugal, and our friends withdrew.

They now felt themselves at liberty to circulate the

Address, which, after being faithfully translated, had been printed at the National Press. They sealed and directed some hundreds of copies of it to the Peers, Deputies, Councillors of State, and to some of the merchants in Lisbon. They had intended making a still wider distribution, but felt relieved from the need of doing so by the publication of the document itself in the *Diario do Governo*, the leading daily journal of Lisbon, which has a wide circulation in that city and the provinces, and which, from being the organ of the Government, finds its way into Brazil. The document was also published, before they left Lisbon, in another of the daily papers, and was prefaced with recommendatory remarks in both. Our friends made a journey to St. Ubes, about twenty miles from Lisbon, which was represented to them as being the third town of Portugal in point of importance, and as containing 20,000 inhabitants. Here they gave away a few copies of the Address, and left others with a merchant for distribution. The wretched state of the roads in that country, which makes travelling on horseback very difficult and tedious, deterred them from attempting to visit, as they had thought of doing, the distant cities of Coimbra and Oporto. An English merchant, long resident in Portugal, relieved them, in part, of this difficulty. He engaged to forward copies of the Address to both places for private circulation, confiding them in one case to a professor of the University of Coimbra, in the other to his own partner in trade at Oporto. Another mercantile house undertook to send copies of it to some of the smaller towns. Besides placing twenty of these Addresses with the British Episcopalian Minister

at Lisbon, also with Dr. Gomes (a converted Roman Catholic, who preaches Protestant doctrines to a small congregation in his own house), and a similar number with the female visitors of a free school, for distribution, as these parties should severally see fit, our friends made calls at the houses of some persons of influence, and there left a few copies. They paid a visit to the Pope's Nuncio, and endeavoured to interest him in this cause of humanity. The Nuncio received them politely, and told them that if, after reading the paper, he approved it, he should be quite willing to promote its circulation. On calling at the palace of the Cardinal Patriarch they obtained an interview with his Secretary, who stated, with seeming approval, that the Cardinal had already become acquainted with the object of their visit to Portugal, through the medium of the Government journal, and with the Address itself. He accepted copies in the French and Portuguese languages.

Although the stay of our friends in Portugal was not of long duration, they feel much satisfaction in having paid this visit, which they believe to have been well timed. The subject of putting an end to Slavery in the Portuguese colonies had already engaged the attention of the Government; and our friends are of the opinion that the strong Christian interest manifested by our religious Society in regard both to Slavery and the Slave-trade, and the earnest Christian pleading put forth in the Address of which they were the bearers, will prove a means, under the Divine blessing, of accelerating the great object which the Society has so long had at heart.

They advert, with much satisfaction, to the open and friendly manner in which they were received, and the sincerity evinced by all the members of the Portuguese Government with whom they conferred, and quote with pleasure the remarks made to them by the Minister of the Interior at parting:—"I am sorry that I cannot express myself to you in English so readily as I should like to do; but we wish you to understand that it is our earnest desire to get rid of Slavery."

The British Minister was requested to thank the Portuguese Government for the kind attention which our friends had experienced during their stay at the capital, which he kindly undertook to do. They left Lisbon on the 29th of Fourth Month, after a sojourn there and in its neighbourhood of nearly four weeks, and reached home in health and safety a few days after.

*Report of the Visit of John Candler and Wilson Burgess
to the Brazils.—1852.*

WE embarked at Southampton on the 9th of Ninth-month, 1852, on board the "Severn," and after a passage of twenty-nine days, landed at Rio de Janeiro on the 9th of Tenth-month. We pretty soon put ourselves in communication with Henry Southern, our Ambassador at the Court of Brazil, to whom we delivered a letter, addressed to him by the Earl of Malmesbury as Foreign Secretary: he told us he would forward our object to the utmost of his power, not only on

account of the desire expressed by the Earl of Malmesbury that he should do so, but also on account of the interest he himself felt in the object of our mission. We also called upon Paulino, the Minister for Foreign Affairs, who received us courteously, and expressed his belief that the African Slave-Trade had nearly, if not entirely, ceased in Brazil: he promised to procure us an early interview with the Emperor. In a few days we received from him a notice that the Emperor would receive us at his Palace of Christovão, about four miles from the city of Rio: accordingly we repaired thither on Seventh-day the 16th of Tenth-month, and had a very unceremonious, and, on the whole, satisfactory interview with him. We explained to him the object of our coming to Brazil, telling him that our religious Society had thought it right to draw up an Address to Sovereigns and those in authority on the subjects of Slavery and the Slave-trade, which had been presented to many of the crowned heads in Europe, and expressed our hope that the Emperor would condescend to receive a copy of it also: he immediately said, "I will receive it with pleasure and read it." We then expressed our gratification at finding the Slave-trade nearly, if not quite, abolished in Brazil: the Emperor said he wished to see it put an end to all over the world. Having, in conclusion, expressed our desire that the Divine blessing might rest upon the Emperor, Empress, and their children, and upon the country: the Emperor said, "I thank you very much:" this terminated the interview. From all we heard, we believe the Emperor is sincerely desirous that an entire stop should be put to the Slave-trade. Subsequently we had interviews with Euzebio,

the late Minister of Justice, Vasconcellos, the Minister of Police, and Souza Ramos, the present Minister of Justice, all of whom concurred in stating it as their belief that the African Slave-trade had entirely ceased as regarded Brazil. We left a copy of the Address with each of these individuals, and, during our stay in Rio Janeiro and its neighbourhood, distributed a considerable number of copies amongst the merchants and planters as way opened.

We called upon the editors of the two principal daily newspapers, who both agreed to insert it. One of the papers, after giving an account of our interview with the Emperor, did insert the latter portion, which relates to the Slave-trade; but so long as we stayed in Rio Janeiro it never appeared in the other, which is the principal paper and has the largest circulation, notwithstanding we called repeatedly, and as often received fair promises. We were anxious to obtain its insertion in the newspapers of the country, believing it would be more efficiently circulated in that way than in any other. Amongst the copies distributed by post we addressed one to each of the 62 nobles, excepting a few then in Lisbon, to 30 peeresses, 58 senators, and 109 representatives, one archbishop and 9 bishops. Finding the newspapers at Rio Janeiro had not inserted it, we availed ourselves of the offer of a warm-hearted abolitionist in that city to circulate it amongst the Brazilian merchants, and requested him to get 300 copies printed for that purpose, which, so far as we know, may now be in a course of distribution. After a stay of five weeks in the capital and its neighbourhood, we

proceeded to Bahia, where we had an interview with the Archbishop and the President of the Province: both expressed their interest in the object of our mission; the former had some time before delivered an excellent speech in the House of Representatives against the Slave-trade: both received us in a kind manner. From Bahia we went to visit a large sugar-plantation on the River Paraguassa, about 45 miles distant, where we were kindly received, and had an opportunity of considerable conversation with the owner on the subjects of Slavery and the Slave-trade, as well as with other individuals, all slave-holders, to whom we were introduced in the same neighbourhood. We sent, through the post, copies of the Address to several individuals at Bahia who had been largely engaged in the African Slave-trade, and we had an interview with Junquéira, one of the Chief Judges of the Province, who, as well as his son, appeared an enlightened man, with whose sentiments on various subjects we were pleased: the son of the judge is a member of the Provincial House of Representatives: he appeared to be much impressed with reading the Address. The English Consul at Bahia was so kind as to procure the insertion of it in the principal newspaper of that district, which is published daily: we were rather surprised at this, as Bahia has long been a strong-hold of the African Slave-trade, and, from various causes, a greater degree of jealousy is believed to exist there as regards any interference with the slaves than in any other parts of Brazil.

After a stay of eighteen days at Bahia and neighbour-

hood, we proceeded to Pernambuco, the third city in size in Brazil, where we had an interview with the President of the Province and the Bishop, who both received us kindly: the former wrote to H. A. Cowper, the English Consul at Pernambuco, expressing his interest in the subject of the Address, and offered his assistance in forwarding our object. We afterwards sent copies of the Address to a number of influential individuals, including the twelve Chief Justices of the Provinces, who had, we understood, an important case before them at that time to adjudicate upon, in connexion with a recent contemplated rising of the slaves in the neighbouring province of Alagoas. Upon the whole, though but little fruit may be apparent from our visit to Brazil, and though we must confess there is but little indication of such a change in the public mind as to lead us to hope that Slavery is near its end in that fine country, yet we believe it was a timely visit, inasmuch as the excitement consequent on the sudden, and we believe nearly total, stoppage of the African Slave-trade had subsided, and perhaps the minds of some persons were prepared to entertain the consideration of the subject of the abolition of Slavery itself. We trust there is an influence at work in regard to it, which may, in the Lord's own time, produce fruits; and the very fact of the Society of Friends sending a deputation purposely on this subject seemed to excite attention and to produce thoughtfulness on this important question in the minds of many. While we were at Rio Janeiro a Special Meeting of the "Society against the Traffic in Africans .

and for promoting Colonization and the Civilization of the Indians," was held.

In accordance with an advertisement which appeared in the newspapers, thirty-five gentlemen assembled, including the President, Dr. França Leitê, Viscount Barbaceni, Leopolda da Lima, Dr. Cochrane, &c. The President has liberated all his slaves. The Meeting was opened by the President delivering a short address, sitting, which was succeeded by the Vice-President reading an address in Portuguese, and another individual one in French. Viscount Barbaceni then related to us the objects of the Society, which had its origin two years and a-half ago, and at first consisted of only twenty-one members; now it numbers 215, which is evidence of the growth of interest in the subject: the first object of the Society was to oppose the Slave-trade, then to promote emigration into Brazil of white labourers, and civilize the Indians, and, finally, to promote the extinction of Slavery. J. Candler then gave a short account of the working of emancipation in the English West-India Colonies, and referred to the exertions which had been made in England, and the way in which the abolition of Slavery had been brought about with us. Leopolda da Lima, a public functionary, interpreted the substance of his remarks to the Meeting. Wilson Burgess then made a few remarks, expressing the pleasure he felt at the existence of such a Society in Brazil, and the increase of interest as evinced by the number of its members.

The fact of the existence of this Society in Brazil is important. The alteration of public feeling in regard

to Slavery and the Slave-trade is so great, that, although five or six years ago it would not have been tolerated, it now holds its meetings with open doors.

During our stay in Brazil we were received by various individuals with whom we came in contact, or to whom we were introduced, with much kindness and hospitality, and what we had to say on the subject of Slavery and the Slave-trade was listened to with patience and attention. Probably it was the first time that a number of these individuals had ever heard the lawfulness of holding slaves called in question. We may, with thankfulness, acknowledge that we were preserved in tolerable health throughout our whole journey, although yellow fever existed both at Rio Janeiro and Bahia, while we were there, and the great heat was also at times trying. We reached Southampton on the 15th of First-month, and were favoured to bear the voyage home without any material suffering.

YEARLY MEETING, 1853.

THE Address on the Slave-trade and Slavery which was issued by this Meeting in the year 1849 has been again read, under a renewed feeling of the same religious concern in which it originated. During the four years which have since elapsed, the Address has been personally presented by special deputations on behalf of this Meeting to most

of the Sovereigns of Europe, and to the Emperors of Brazil, as well as to many others in authority in each of the countries visited by these deputations; and this Meeting thinks it right gratefully to record its reverent sense of the Divine assistance which has been graciously afforded in prosecution of that part of the service which already been accomplished.

On seriously deliberating, in the fear of the Lord, upon that which may yet remain to be performed of the religious duty laid upon us as a church in this matter, we believe that the time is come presenting the Address to the President and others in power in the United States of America. Upon a solemn sense of the weighty and important character of the mission, we accordingly appoint beloved friends Josiah Forster, William Forsyth, John Candler, and William Holmes (of whom William Forster and John Candler are ministers of the Gospel, and Josiah Forster and William Holmes, elders in our religious Society), a deputation to proceed to America and present the Address to the President and other Members of the Federal Government, to Governors of States and others in authority in that great Republic.

We encourage these our dear friends to proceed in the prosecution of the important duty committed to them in such manner as, in dependence on the wisdom that is from above, they may deem best, craving that the blessing of the Lord may

upon the work in which they are about to engage, and commending them to the Christian kindness and consideration of those with whom they may have intercourse, and especially to the sympathy and help of our dear American brethren, members of our religious Society, who have so long laboured in the same righteous cause.

*Report on the presentation and circulation of the Address
in the United States of America, 1854.*

WE embarked at Liverpool on the 3rd of the ninth month, 1853, and were favoured to arrive at Boston on the 15th of the same month, in health and safety. Here we were met and kindly welcomed by several Friends, of New England Yearly Meeting, who had been appointed by their Meeting for Sufferings to render us any assistance in their power. At New York we met a similar Committee; and at Philadelphia and Baltimore we had interviews with the Correspondents of those two Yearly Meetings. On all these occasions our dear friends manifested much sympathy with us in the object of our appointment, but they were united in the conclusion that it would be best for us to proceed alone in the performance of the service: and in this we believe they judged rightly.

We first went to Washington, and after a little detention, occasioned by the state of his health, the

President of the United States, Franklin Pierce, readily made way for our seeing him. On the 1st of the tenth month we were received by him with much affability and courtesy, and presented the Address of the Yearly Meeting. We adverted to the religious concern of that Meeting in 1849, which gave rise to it, and under which concern it had continued to act, and commended the Address to his serious and attentive perusal; an immediate conference with his Cabinet was assigned as a reason for our not reading the same. He appreciated the motive of our Society, and treated their conviction of religious duty, in reference to the matter, considerately and respectfully. Upon being informed that we had it in prospect to travel for the purpose of presenting the Address to the Governors of the different States of the Union, he offered no discouragement, but told us he believed we should be well received; and we withdrew, satisfied with the interview thus granted.

We then proceeded without loss of time to Richmond, in *Virginia*, one of the older States, in which there are about 470,000 slaves.* The Governor, Joseph Johnson, was not in the city; but we afterwards met with him at his farm in the northern part of the State on our way westward: though himself a slave-holder, he patiently listened to the whole of the Address; and gave us, in some conversation afterwards, the opportunity of commending it to his best feelings and serious reflection. We went forward into the free state of *Ohio*; the Governor, William Medill, was not at Columbus; but

* The number of slaves in the several States is taken from the Census of the United States Government of 1850, published by its authority.

we saw him at Lancaster, about twenty-five miles distant. *Kentucky* was the next State which we were in; it contains about 210,000 slaves, and we found the Governor, Lazarus W. Powell, at Frankfort, the place of his residence. He also is a slave-holder, and heard the Address attentively; and we pressed the whole subject upon his conscience plainly but respectfully. Returning to Cincinnati, after visiting some of our friends of Indiana Yearly Meeting we went on to Indianapolis, the chief city of *Indiana*, where we found the Governor, Joseph A. Wright, and had an interview with him. At Springfield, the chief city of *Illinois*, we did not meet with the Governor, Joel A. Matteson, but proceeded to Joliet, the place of his residence, where we soon saw him. After some consideration, we concluded to go into *Wisconsin*, and at Madison, the chief city of the State, we had an interview with Leonard J. Farwell, the Governor. We urged upon the Governors of these three Free States that there is a part which they can take in hastening the termination of this unrighteous system. We did not turn aside either into *Michigan* on the East, or into *Iowa* on the West, the chief cities of which were not very accessible: they are Free States. We then went on, without delay, towards the southern Slave States, and arrived on the 17th of the eleventh month at the large city called St Louis, in the State of *Missouri*, in which State are about 87,000 slaves. We were detained there several days, in the course of which time we saw the Governor, Sterling Price, at Jefferson city, 130 miles to the West, on the Missouri river: he received our visit kindly, and heard the Address patiently; but he afterwards wrote

to us a letter, expressing his dissatisfaction with our proceeding, which letter was printed in the newspapers.

We were now at liberty to go southward, and embarked on board a steamer on the Mississippi river. We were eight days on the waters of that stream, and travelled upon it upwards of 1,000 miles. On the whole of its western shore, as we went down, are Slave States; and the same may be said of the eastern bank, below the Ohio river; and this sad blot on the national character stretches eastward across the country to the Atlantic ocean. Thus we find that even after excluding the large new Slave State of Texas, this condition of society prevails over more than one half in extent of the United States, under a government otherwise distinguished by its large amount of civil and religious liberty, and over a region upon which the merciful and all-wise Creator of the human race, the Father of the children of men, has bestowed a fertile soil and a genial climate. This circumstance may be familiar to many; but we have found the realizing of the fact to be fraught with sorrowful feelings, feelings which we warmly desire may be those of every one who visits those States. May none of the millions of emigrants from Great Britain or Ireland, from Germany, Norway, or other countries, ever allow themselves, by familiarity with slavery, to become indifferent to the unrighteousness of the system, or in any wise to countenance its existence.

We landed on the 7th of the twelfth month at Bâton Rouge, the chief city of *Louisiana*, in which State are about 240,000 slaves, chiefly employed in the cultivation of sugar; and the next day we had an interview with the Governor, P. O. Hebert. We returned up

the river 270 miles to Vicksburg, and proceeded thence to Jackson, the seat of Government of *Mississippi*, a State in which there are upwards of 300,000 slaves. Here we found the Governor, ——— Foote, and were received by him without any difficulty. The next State which came in course was *Alabama*, with more than 340,000 slaves. To reach Montgomery, the chief city, where the Governor, Henry W. Collier, was residing, we travelled by stage three days and three nights across the country. The day after our arrival we had a full opportunity of communicating with him. In the night of the 18th we went forward by the railroad towards Millidgeville, in the old State of *Georgia*, where there are 380,000 slaves. Here we met the Governor, H. V. Johnson, and he permitted us to perform the service assigned to us without restraint. These three last-mentioned States were, with a small exception, at one time all included in the single State of *Georgia*: from them come the large supplies of cotton used in this country, and in them are to be found upwards of 1,000,000 slaves, a very large proportion of whom are employed in the cultivation of this plant. As we traversed *Georgia*, we were told that we were passing across lands which, within less than twenty years, had been occupied by the Cherokee Indians, and which they had tilled after industriously clearing them of the forests, but which they were compelled by the United States Government to vacate, and then to remove to the West of the Mississippi river; an event in history, which, though not having an immediate reference to our errand, may not unsuitably be thus brought before our friends, and which is well calculated to awaken feelings of

pity and of sorrow for the native inhabitants of the wilderness.

The State of *Florida*, with 39,000 slaves, lay so far to the South that we did not attempt to visit it. We had passed by *Arkansas*, with 47,000 slaves, of which the chief city, Little Rock, was not easy of access; and, on account of its distance, we had omitted going into *Texas*, another State with 58,000 slaves. This consideration applied with yet greater force to the far distant Free State of *California*. We proceeded out of Georgia to Columbia, in *South Carolina*, in which State rice and cotton are the staple productions of the country, and in which are 380,000 slaves, more in number than the free coloured inhabitants of the State. The Governor, John L. Manning, at once made way for a visit to him, which we paid the day after our arrival. It became a subject of serious thought whether we should now travel so far out of a direct course as to go into the State of *Tennessee*; but after some deliberation, it was determined not to omit that State of nearly 240,000 slaves, and we reached Nashville, the chief city, on the 27th of the twelfth month. The Governor, Andrew Johnson, readily granted us an interview, in which our pleadings on behalf of the oppressed were respectfully and attentively listened to. Thus in the course of one month we visited six of the Southern States, deeply implicated in the sin of Slavery, and had the opportunity of reading the Address to their Governors, with an omission of a part of it in one instance, arising from peculiar circumstances. In consequence of our rapid travelling we saw very little of the real character of Slavery. But our visit in those fertile lands is associated with very pain-

ful reflections, and our hearts are sad at the thought of the enormous iniquity which Slavery is there producing.

On leaving the city of Nashville, we bent our course towards North Carolina, purposing on our way to tarry a while in East Tennessee. It is now our painful duty to allude to a subject which brought us into deep sorrow. Before leaving England, our beloved brother and friend, William Forster, had received certificates for religious labour, as a minister of the Gospel, in some parts of America,—and, in one of our conferences in London, he had especially adverted to a visit to Friends in Tennessee. In the prosecution of this service we attended the two meetings of Hickory Grove and Friendsville, in that State, in which he was enabled to labour in much brightness and power in the service of the Gospel, setting forth the unsearchable riches of Christ. The last of these meetings was held on Second-day, the 2nd of the First Month, 1854. The next day we travelled about eight miles on our way to a more distant meeting, but on the following morning our dear friend was taken very ill, and for several days he suffered acute pain. His strength gradually sunk under the disease, and, after being confined to his bed for about three weeks, during the whole of which time he was preserved in much sweetness of spirit, and endued with great patience and filial submission to the will of the Lord, he died on Sixth-day, the 27th of the First Month, at the house of Samuel Lowe, near the Holstone river. Most tenderly did we feel this solemn event, by which not only was the Church deprived of a faithful and devoted minister, but, in the prosecution of the particular service in which we were then engaged, his loss was

deeply felt. The meekness and quietness of his meanour, his sense of the seriousness of the service well as his strong conviction of the righteousness of the cause, contributed greatly to make our way in the interviews with the Governors, and in the performance of service generally. The wrongs and sufferings of the slave had, in a remarkable manner, enlisted the dearest sympathies of our departed friend, and borne upon his heart from his early youth throughout the whole course of his devoted life.

Notwithstanding our great loss, it was our obvious duty to proceed; and we reached Raleigh, in *North Carolina*, on the 7th of the Second Month, and had a full and interesting interview with David S. Reid, Governor of that State, in which are upwards of 280,000 slaves. At Annapolis, in *Maryland*; in which State are about 75,000 slaves, we saw the Governor Thomas W. Ligon. The circumstances of these Slave States were severally pressed upon the attention of the Governors, and we were kindly listened to. We went forward to the Free States, and on the 23rd saw Rodman M. Price, the Governor of *New Jersey*, at Trenton. At Providence, in *Rhode Island*, we were with Francis M. Dimond, the Governor; the next day we had an interview at Boston with Ebeneser Washburn, the Governor of *Massachusetts*; and on the following day at Dover, with Noah Martin, the Governor of *New Hampshire*. The day after we proceeded to Augusta, in the State of *Maine*, but the Governor had necessarily left the city in the morning. We returned and saw Charles H. Pond, the Governor of the State of *Connecticut*, at Milford. On the 7th of

Third Month, we had a full opportunity at Albany with Horatio Seymour, the Governor of the State of *New York*; and the day following, John S. Robinson, the Governor of the State of *Vermont*, was seen at Bennington. On our return to Philadelphia we met with William Bigler, the Governor of the State of *Pennsylvania*; he was not at Harrisburg, his principal residence, when we went to that city to seek an interview with him. The small State of *Delaware*, in which are upwards of 2,200 slaves, now remained; attempts were made to perform the visit to the Governor, but it could not be easily accomplished. We did not fail to point out to the Governors of the Free States the influence which they have the power of exercising in promoting the abolition of Slavery.

It is a satisfaction to us to have to report, that in all our interviews with the Governors, of whom we saw twenty-three out of the thirty-one, we were kindly and respectfully received. With three exceptions, the whole of the Address was read to them. In two of these cases, the press of engagements seemed to preclude the propriety of reading it entire; and, in the third instance, it was thought well to shorten the visit by omitting the paragraph on the African Slave-trade. In conclusion, we may say that in all cases an opportunity was allowed and made use of for a free interchange of sentiment on the immediate object of our errand; and we are not aware that we separated from any one Governor without commending to him the serious truths which had been introduced to his notice.

We sent by post to the Governors of the States



whom we had not seen, as well as to those of the territories of Minnesota, Oregon, New Mexico, Utah, and Washington, copies of the Address, with a short note, and a general circular, of which circular the following is a copy :—

“The inclosed Address, issued by the religious Society of Friends, in Great Britain and Ireland, in the year 1849, was presented in that and the following years to most of the Sovereigns of Europe, and also to the Emperor of the Brazils, by deputations appointed on behalf of that Christian body ; and it was kindly and respectfully received. The Address was also forwarded to many in authority and influence in those kingdoms and empires. The last Yearly Meeting of Friends held in London, felt it to be a matter of religious duty to proceed to the circulation of the Address in the United States of America. Four of its members were accordingly separated for the service, and came to America for that purpose about six months ago. They proceeded at once to Washington, and presented a copy to the President of the United States, by whom they were received with courtesy and kind attention. They afterwards visited nearly all the midland and southern States ; and were readily allowed an opportunity, not only to present but to read the Address to the Governors of those States. Soon after they had seen the Governor of Tennessee, one of their number, their beloved and honoured friend William Forster, who had taken a very active and useful part in this service, died, after an illness of a few weeks in the eastern part of that State.

“We, the three survivors, have since been in the

northern and eastern States of the Union. Interviews of a similar character have been promptly granted by the Governors to whom we have applied ; but notwithstanding this extended journey, we apprehend that we shall not fully discharge the commission entrusted to us, without giving a wider but still a private circulation to the Address : we therefore now forward a copy, with an earnest request that it may obtain thy calm and very serious perusal. Our hearts are warmed with a feeling of Christian love and goodwill, for the slaveholder and for the slave. Permit us, at the same time, under fresh and increased sense of the unrighteousness and vast extent of Slavery, and of the inter-state Slave-trade in this land, to express an earnest desire, that in the exercise of a candid and impartial spirit thou mayest be not only willing but anxious to perceive the way, in which this complicated system of wrong and injustice can be speedily terminated.

“ We are, respectfully, thy friends,

“ JOSIAH FORSTER.

“ JOHN CANDLER.

“ WILLIAM HOLMES.

“ *Philadelphia, Third Mo. 11th, 1854.*”

We again went to the city of Washington, and saw the President, informing him of the course we had taken : he received us kindly. We called at the residences or at the offices of the members of his Cabinet, seven in number. They were much occupied with public business : we met with four, and presented the Address to them ; and forwarded copies to the other three. On coming back to Philadelphia, copies of the

Address and circular were prepared, with the kind assistance of some of our friends of that city: these were forwarded to the nine Judges of the Supreme Court at Washington,—to the members of Congress, about 290 in number,—to the members of the Senate and those of the House of Representatives of the Legislatures in each separate State, so far as their post-office addresses could be then obtained. The Address was also transmitted to the Presidents of the numerous Universities of the United States,—to the supreme Judges in the several States; and, with very little exception, to the influential ministers of religion of the different denominations, more especially in the Slave States, so far as we could succeed in obtaining the names of such. Between four and five thousand copies were thus put in circulation through the post.

We now felt at liberty to return home, and embarking at New York on the 15th, landed at Liverpool on the 28th of the Fourth Month; and were favoured to meet our several families in usual health. For the preservation extended to us by sea, and by land in the course of our travels of upwards of ten thousand miles in the United States, and for the many other mercies granted to us by the Lord, we desire to be enabled reverently to offer the tribute of gratitude and praise.


We would now take the liberty to subjoin some reflections suggested to our minds in the prosecution of our engagement. Our sense of the iniquity of Slavery, as it prevails in the country which we have visited, and of the evils inseparable from it, is not lessened by tarrying for several weeks in Slave States. These fifteen

States are contiguous one to the other; but they are governed by their own legislative enactments, and each is to a very great extent independent of all the others: this, indeed, is the case with all the States of the Union. Each of the Slave States is inhabited by thousands of intelligent men, by whom education is greatly valued, who have a deep sense of the rights of private judgment and of civil and religious liberty, and among whom an open profession is made of the religion of our Lord and Saviour, Jesus Christ. And yet, by these people, and under the direct sanction of their separate legislatures, man is protected in holding property in his fellow-man. In many of the States, the instruction of the slave in the first elements of literature is prevented, for laws are enacted which forbid the teaching of him to read. He cannot even receive his freedom and enjoy it in these States; for he is not allowed, if so circumstanced, to continue there in the possession of it beyond a limited time, or without a guarantee that he shall not become chargeable for maintenance in the city or parish in which he resides.

By the census of the population of the United States, taken in 1850, the number of slaves was upwards of 3,200,000, and that of the free coloured population between 400,000 and 500,000; and if we calculate upon an increase of numbers, proportionate to that of the ten years prior to 1850, we may conclude that there will, at no great distance of time, be not far short of 4,000,000 of the two classes in the country. When we consider that this large multitude are our brethren and sisters by creation; that the blood of Christ was shed on the cross for them as for us; and that the

slaves are kept in bondage for no crime whatever which either they or their forefathers have committed ; we are afresh brought to feel the enormity and magnitude of the sin, especially in the present enlightened age of mankind. Whether we turn our thoughts to such as are held and treated as domestic slaves ; to those let out to hire as the beasts of the field ; to others, who pay their owners annually a stipulated sum for being allowed so to employ themselves ; or to the far greater proportion who are employed in forced, uncompensated labour, cultivating the cotton, the sugar, the tobacco, the rice, and the hemp of the southern and western States ; and when we reflect on the violation of chastity, the lying, the deceit, and the robbery, which are the immediate consequences of such a state of society, we see in the carrying out of Slavery a dreadful complication of crime in open violation of the plainest principles of the Christian religion. And it ought to be constantly borne in mind that, to a very large extent, the inhabitants of the British Isles, of many of the nations of Europe, and of the Free States of North America are indirectly, and in many instances it may be thought almost unavoidably, involved in these things ; either as consumers, as manufacturers, as dealers, as ship-owners, or commercial men. This circumstance, in our apprehension, presents a powerful motive for considering in what way this enormous evil can be radically cured. We believe the only effectual remedy to be—the utter extinction of Slavery.

We have been repeatedly brought to feel the firmness of the ground on which our religious Society stands in this matter,—that Slavery is contrary to the law of



our blessed Saviour. In that opinion we believe that all serious Christians will be brought to unite, as they come impartially and humbly to examine the question in the light of Truth. It is clear to us that this view of the subject gives the slave an undoubted right to immediate freedom. We do not see how a different course can be advocated, when it is once admitted that for man to hold property in his fellow-man is contrary to the Divine law. As a moral being, the slave is, in the first place, responsible to his Creator; but whilst he is held at the absolute will of another, how can he fulfil the various duties which the Gospel of Christ enjoins? Liberty is his birthright from heaven: he has been deprived of his just rights far too long. If from any circumstances by which he has been surrounded whilst in slavery he requires preparation for the right enjoyment of this freedom, it is the duty of the Government under which he lives, on the principles of righteousness and mercy, exercising a Christian, paternal care, to protect and to help him in his new position as a free man by every means in its power. He is the injured person, in that he has been so long held in Slavery; for this unrighteous treatment he is justly entitled to an adequate remuneration, if such can be found for him. To subject him to any difficulty or hardship, in the acquisition of his freedom, is, therefore, manifest justice.

In rapidly passing from one Slave State to another, we had scarcely an opportunity to observe, much less to become acquainted with, the real nature of American Slavery. It was obviously our duty to be cautious in the manifestation of our sympathy for the slave in

his sufferings. We were simply travelling as messengers, bearing an Address to the *rulers* of a country of which we were not citizens, and that on a subject of a delicate nature, and on which the inhabitants are very sensitive. It therefore became us to confine ourselves to the specific object which brought us there : and of the propriety of this course, we are, on the retrospect, fully confirmed. But we did meet with distressing evidence of the continuance of an American Slave-trade. On the boat which conveyed us down the Mississippi river, were slaves under the convoy of a trader, taken to be sold in New Orleans. On the road-side in the woods, on two successive days, as we travelled from Jackson to Montgomery, we saw gangs of slaves going southward, to be sold by the man-trader. Thirty slaves, men, women, and children, offered for sale like cattle, were standing in the front of the State House of Mississippi, when we went to present the Address to the Governor. Slaves brought to Montgomery in Alabama for sale, were to be seen in depôts on both sides of the way to the State House, as well as in other parts of the city. In a Missouri paper of last autumn were several advertisements from traders, proposing to purchase or to sell negroes, one of them to the number of 2,500. In a New Orleans paper, brought on board the steamer on which we were passengers, published in the Twelfth Month of last year, were five successive advertisements of houses opened for the sale of slaves, brought from Carolina, from Maryland, or from Virginia. In another paper, issued a few weeks later at Charlestown, in South Carolina, were seventeen distinct advertisements of slaves for sale, to the number of between 600 and

700. These sad proofs of a continuance of a trade in man, thus openly carried on under legal sanction in the middle of the nineteenth century, brought before us, unsought for and accidentally, are a melancholy evidence of the extent of the traffic. What wickedness it is for man thus to buy and sell his brother ! Why do not all who profess the name of Christian in that land rise up and unitedly condemn this enormous sin ?

Many are looking to the free and independent State of Liberia, on the coast of Africa, as a home to which the present race of Negroes and their descendants, whether free or slaves, may be removed : and they are encouraged by the reports of the thriving condition of some who are already gone thither. We wish well to that Republic. To the removal thither of those who use the same free will in going as the numerous emigrants from Europe to America do, we can offer no objection. We fear that with some, the encouragement of this emigration has its origin in an aversion to the coloured people living among them ; from a settled belief that the different races cannot live together as free men. We say it in kindness, but surely this feeling ought to be got rid of. It appears from the census of the slave population that the number of slaves in the United States, in the ten years preceding 1850, increased about 700,000. The emigration to the coast of Africa has latterly taken place at a greater rate than formerly, but it still does not exceed 1,000 annually. Can, then, the whole of the coloured population be transported thither and find homes and employment ? And if it were so, who is to cultivate the soil and perform

the services in which the slaves are now engaged? To rely upon this system of colonization, is liable to the serious disadvantage of turning the mind from other means of bringing this evil to an end. The coloured man is surely as much entitled as the white man to live in the land in which it has pleased the Author of his existence that he should be born.

In passing along, we have felt much for the free coloured inhabitants of the United States. These amount as we have said, to nearly half a million. They are too generally treated as an inferior race, and looked down upon with neglect and contempt. The morals and general habits of some of these may have rendered it both unpleasant and difficult to help them; but such cases are not rare among the white population of any country. Even the colour of their skin has been, and is, considered as a mark of degradation: this is wrong, and yet we are conscious that we ought to make allowance for these feelings. It is, we are convinced, of great importance—it is a duty—to elevate the character of this class by education, and to impart that instruction beyond the mere elements of learning, which we are persuaded they are capable of receiving. We are glad to bear our testimony to the diligent care and kindness which many of the members of our religious Society are extending to them in different parts of the Union. It has been very satisfactory to hear of more than a few coloured persons who are occupying independent positions in civil society, as landholders, as farmers, or as commercial men, and living as respectable members of the community. But, with the exception of some of the New England States, even these citizens are not

allowed to exercise the elective franchise, or to serve on juries. Much, however, yet remains to be done, and we believe it would greatly help forward the abolition of Slavery, if in the Free States all classes of the community would unite in elevating the condition of the free coloured population, and in pleading for their enjoyment of all the rights of a citizen. They would thus give proof of their conviction that a difference in the colour of the skin ought to be no bar whatever to an equal participation in all things social, moral, and religious.

We were not unfrequently reminded, sometimes in our interviews with the Governors, and that in a kind and friendly spirit, that Slavery was first introduced into America by Great Britain; and by her entailed upon the Southern States. We reply, that when American Independence was first declared, in 1783, it was as fully in the power of the several States to shake off that yoke as it was to free themselves from subjection to the British Government, and that the Northern States delivered themselves from it as they saw fit. Surely it is for each generation to do that which is right, irrespective of the evil deeds of their forefathers. Our attention was at other times directed to the wrongs inflicted on the peasantry of Ireland; and to the wretched condition of the poor in our country in populous cities, in factories, or even in some agricultural districts. We attempted not to justify any evil, but condemned it: at the same time we alleged that the rulers and inhabitants of our land are sincerely endeavouring to remedy the wrongs complained of. But Slavery, as it exists in the United

States, is a sin of a character peculiarly its own, and is not to be compared with the sufferings and distresses which prevail in a nation where civil and political freedom is the equal right of all. Again, it was said that the abolition of Slavery in the British West India colonies is a failure : this we could in no degree admit. A fair examination of that question will convince every candid mind that emancipation has produced a vast improvement in the physical, social, and moral condition of the population of those islands.


We are glad to believe that in many instances the slaves in the United States are better cared for in food, in clothing, and in lodging, than was formerly the case. We trust there is a growing conviction that it is criminal to neglect their physical wants. But at the same time we are ever to remember the tendency of the human mind to act with severity, and in an arbitrary manner, where irresponsible power is held. This presents a strong temptation to tyranny and cruelty : indeed, we are persuaded that there is no valid security against the abuse of this power, whilst man is allowed to hold property in his fellow-man. Many indulgent masters are said to treat their slaves so kindly and humanely that they become attached to their owners, and would not accept their freedom if it were offered to them. This proves, we think, that the slave has been so degraded that he has not a just estimate of civil liberty. It is further alleged, that on many estates the slaves are orally instructed in the truths of the Gospel : we dispute it not ; we are glad of it, as far as it goes. We believe these truths are not taught in vain and that in many cases the slaves are acknow-

ledged to be nearer the kingdom of heaven than their owners. But inasmuch as they are prohibited from learning to read, they are necessarily debarred free access to the Scriptures of Truth ; and hence how is it likely that they can acquire a full and just appreciation of the blessed doctrines therein set forth ? The very instruction imparted must be imperfect and restricted in its character ; and serious indeed is the responsibility of those teachers of religion, who, whilst undertaking to convey to others the truths of the Gospel, are parties to withholding one means of becoming acquainted with the whole counsel of God. If the slaves are capable of receiving and following the law of Christ, they are fit for the enjoyment of freedom. And we believe that in every country of the world, and in every condition of life, an inherent love of liberty belongs to man when fully enlightened by the power of the Gospel.

We bring these general views before our friends, not as if they were new to them, but under the fresh impressions which they have made upon us, whilst tarrying in the country to which they apply. We write not in a spirit of anger, or with harsh feelings towards the slave-owner. We have never been more deeply sensible of the difficulties by which he is surrounded. We are persuaded that there is a large number of those so circumstanced who would be glad to be wholly extricated from the evil ; many of them from a growing conviction of the unrighteousness of the thing itself. They and their forefathers have become so familiarised with the system, that it is wrought into their habits of life : and we earnestly desire that every effort to serve

the slave and to plead his cause should be performed in a Christian spirit. Harsh and insulting epithets of personal application ought, we think, to be avoided ; they irritate, but they do not convince. And it is well to bear in mind the comprehensive application of the words of the Apostle, " Who made thee to differ from another ? and what hast thou which thou didst not receive ? " The truth is, however, to be spoken, and that without compromise ; yet it should be in love, and in the language which becomes a follower of the Lord Jesus. This is most likely to gain an entrance into the heart, and to effect the designed purpose. In the last conversation on slavery with our beloved friend William Forster, only a very few days before his death, he strongly and clearly introduced similar views. We accept them as his dying testimony to the spirit of meekness and forbearance with which all who labour in this righteous cause should be clothed.

Separated as we were for many weeks from the society of our dear friends in America, and largely as we have since partaken of their kindness and sympathy, we have often been brought to feel for them as living under the same federal government with the slaves. We well know that many of them have long and deeply felt for those in bondage. They have faithfully pleaded their cause with those in power, and have very recently, from many quarters, manifested their continued interest, by petitioning the Legislature at Washington against the passing of a Bill designed to extend the Slave territory on the west of the Mississippi river. Our dear friends may sometimes be disheartened in contemplating the difficulties by which the question



of Slavery is encompassed. Affectionately and earnestly do we desire that they will not allow such considerations in the least degree to weaken their efforts in this righteous cause. May they rather with greater perseverance yield their minds individually to a sense of the enormity and extent of the sin which attaches to Slavery, an evil so increased that there are now four times as many slaves in the United States as there were when the Union was formed. The cause of freedom may have been injudiciously advocated in years past; but this by no means justifies inactivity or silence: on the contrary, it calls for greater skill and more unremitting perseverance in its advocacy. Occasions will frequently arise when mild Christian arguments would strengthen the convictions which may be at work in the heart of the Slaveholder, and may greatly help forward the liberation of his slaves.

Of course it did not belong to us to suggest the specific measure by which Slavery is to be terminated. This is especially the province of the several State Governments in which it exists. Their laws are so stringent and severe, that whilst these continue in force there is little hope of a chance for the better. In the love which we bear to the American people, and with a warm desire that the nation may be exalted by righteousness, we invite all who pity the slave to plead with the inhabitants of each Slave State for the entire repeal of these laws, and for the immediate setting at liberty of those who are held in bondage. We despair not: but we believe that as judicious, persevering efforts are made in a faithful Christian spirit, a deliverance from this mighty evil will be wrought,

and an amount of happiness will be the result of which no idea can now be formed. May the Lord Almighty in his goodness and power hasten the coming of this blessed period !

JOSIAH FORSTER.

JOHN CANDLER.

WILLIAM HOLMES.

London, 5th Month, 1854.

YEARLY MEETING, 1854.

THE Deputation appointed at our last Yearly Meeting to present the Address on the Slave-trade and Slavery to the President of the United States, and others in that land, have produced a Report, which has been now read.

This Report has been deeply interesting to us, and has afresh awakened our lively sympathy for that large number of our fellow-creatures still held in the unrighteous bonds of slavery ; as well as our concern for those who, as holders of slaves, are exposed to the fearful and debasing influence of this iniquitous system.

The faithful and judicious services of our beloved friends in this arduous engagement have been truly satisfactory to this Meeting.

We deeply mourn the loss sustained by the church in the death of one of the deputation, whilst engaged in this service,—our Friend William

Forster, honoured and beloved in the Lord,—yet we desire to bow in resignation to the Divine will.

We feel further engaged to record our grateful sense of the assistance which, we reverently believe, has been granted of the Lord throughout the prosecution of this extensive labour of love.

THE UNLAWFULNESS OF ALL WARS AND FIGHTINGS UNDER THE GOSPEL.

*Given forth by the Religious Society of Friends at their
Yearly Meeting, held in London, 1841.*

FROM the earliest period of the history of our religious Society, we have maintained the principle that all wars and fightings are wholly inconsistent with the Gospel dispensation ; and we think it right at the present time thus to set forth the scriptural grounds of this principle.

We have ever accepted the Holy Scriptures as of Divine authority ; and being taught therein to honour the Lord Jesus Christ as our Lawgiver and our King, we have felt it to be an incumbent duty to obey his precepts. Among these precepts we have received, in their full and comprehensive import, those injunctions given forth by our Lord in his Sermon on the Mount, “ Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.”* These commands of Christ are plain and unequivocal, and if we thus

* Matt. v. 44.

accept them, and are enabled through his grace to obey them without flinching and without compromise, we can take no part in war; for how can we destroy those whom we are taught to love, or injure those whom we are commanded to bless? How can we seek to kill those to whom we are required to do good; or treat with malevolence or cruelty those for whom we are enjoined to pray.

No lesson is more clearly taught in the Gospel than the forgiveness of injuries. This duty is repeatedly enjoined by our Lord himself. It is even made the condition on which we are to ask for the pardon of our own offences: “Forgive us our debts, as we forgive our debtors.”* “If ye forgive not men their trespasses, neither will your Father forgive your trespasses.”† How solemn are his expressions when speaking of the punishment of the unmerciful servant! “So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”‡ Thus does the law of Christ strike at the root of revenge; it forbids all vindictive feelings, even when an injury is committed or an insult is offered; it prevents all animosities and strife; it cuts off the exercise of retaliation; it eradicates the very elements of war.

Nor is it by *precept* alone that our Lord has taught us that we are not to fight. He is himself

* Matt. vi. 12.

† Matt. vi. 15.

‡ Matt. xviii. 35.

“The Prince of Peace ;”* and in accordance with this blessed character, He hath left us an *example* that we “should follow his steps”†—an example which to the Christian ought of itself to be a conclusive authority against all war ; for if we are the disciples of Christ, we ought ourselves so to walk even as he walked :‡ “Who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed himself to him who judgeth righteously.”§ He rebuked his disciples when they sought to exercise revenge, saying, “Ye know not what manner of spirit ye are of ; for the Son of Man is not come to destroy men’s lives, but to save them.”|| If we follow the example of Him who went about doing good, and who prayed even for his murderers, “Father, forgive them ; for they know not what they do,”¶ how can we either directly or indirectly do violence or injury to others ? Neither will the Christian who rightly estimates the example of his Lord be disposed to elude or restrict it, or to weaken its force by any arguments of casuistry or expediency. He will not have one standard for his private, and another for his public duties. That which prescribes his conduct as a man, will regulate it also as a subject and a citizen, and even as a ruler. His demeanour in every relation of life will proclaim his undivided allegiance to the Prince of Peace, and will show

* Isaiah ix. 6.

† 1 Pet. ii. 21.

‡ 1 John ii. 6.

§ 1 Pet. ii. 23.

|| Luke ix. 55, 56.

¶ Luke xxiii. 34.

that he is wholly redeemed from the spirit and practice of wars and fightings.

Did the precepts and the example of their Lord thus regulate the lives of professing Christians, how would their consistent conduct exert its powerful influence over their fellow-countrymen, until the pure and peaceable principles of the Gospel gave the impress of their own blessed character to the community at large! Thus would the coming of that day be hastened, when, according to the language of ancient evangelical prophecy, men "shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."*

It is true that, in the inscrutable wisdom of his providence, the Almighty was at times pleased, under a former dispensation, to permit and to authorize war for the punishment of nations for their wickedness: but this is no warrant for *us* to fight. We can plead no such authority: we are living under that administration of grace and truth which came by Jesus Christ.† His advent upon earth was ushered in by a multitude of the heavenly host, praising God, and saying, "Glory to God in the highest, and on earth peace, goodwill toward men."‡ It is the purpose of our heavenly Father that mankind should be brought under the

* Isaiah ii. 4

† John i. 17.

‡ Luke ii. 14.

power of this grace and this truth. As this becomes the case, that love to our native land and that affection to our countrymen which are natural to us, are enlarged, exalted, and purified. Under the sacred and blessed influence of the love of Christ, we not only seek to live in harmony with our own countrymen, and in the performance of acts of brotherly kindness towards them; but, under the expansive power of the same heavenly principle, we acknowledge the people of every nation, of every colour, and of every clime, as our brethren, the children of one and the same Almighty Parent, our Father in heaven. Regarding them in this relation, we desire to serve them, to help them, and to do them good; we feel that to injure or to destroy them is to violate that brotherhood which God has established between us,—is to transgress that holy law of peace and goodwill which is the distinguishing characteristic of the dominion of our Lord and Saviour.

We have observed with satisfaction and thankfulness, that the Holy Scriptures have been widely distributed in heathen and Mahomedan nations in the native languages of the people, and that the truths of the Gospel have met with a ready acceptance by many who had been living in superstition, idolatry, and vice. But it ought never to be pleaded by any in justification of war and conquest, that these may prepare the way for the extension of the kingdom of our holy Redeemer over nations

sunk in ignorance and darkness. In our apprehension it is highly displeasing in the sight of God, for the inhabitants of a Christian country to pervert those talents which ought to have been devoted to his service, to the invention and exercise of means for the subjugation and oppression of less enlightened countries. That naval and military armaments should have ever gone forth to any of those lands, spreading desolation, misery, and death among the unoffending inhabitants, we cannot but regard as a reproach to a people who profess to be the followers of Him who was holy, harmless, undefiled, and separate from sinners.*

Even in times of outward tranquillity, military colleges and other establishments are maintained in nations professing the Gospel of Christ, in which men are trained for warriors, and designedly imbued with sentiments of human glory and ambition. For rational beings, possessing immortal souls, and all created by the same merciful Father, to be systematically instructed in the art of wounding and killing each other, and to exercise their skill to do this most effectually, is in itself so utterly opposed to the precepts of Christ, and therefore sinful, that nothing but the force of education and long familiarity with the practice and the history of war, can have reconciled sincere professors of faith in Him to the continuance of this practice.

* Heb. vii. 26.

We live at a time when the principles of inviolable peace are not generally embraced by either rulers or people: it therefore behoves those who maintain them to endeavour to be separated from the spirit and the policy of this world; and in the exercise of a tender conscience, to be on their guard that they do not, in any of their transactions, act contrary to their high profession. They not only have to guard against being concerned in either offensive or defensive war, but against bearing arms for aggression or defence. On occasions of public excitement or party politics, they have especial need to watch unto prayer, and to let their communication be good to the use of edifying, that it may minister grace unto the hearers.* If civil tumults arise, and military force be resorted to, it is alike incumbent upon them to maintain this watchfulness, and to be careful that they do not weaken themselves by trusting in this means of protection. When war prevails, and battles are fought by sea and land, it becomes the faithful subject of the Prince of Peace not to place his dependence on fleets or armies; nor to allow in himself, or countenance in others, anything at variance with the patience, the quietness, or the reliance of a Christian. How forcible and how applicable on such occasions is the declaration of Holy Scripture,—“They that trust in the Lord shall be as Mount Zion, which cannot be removed!”† To them He becomes as a shield and

* Eph. iv. 29. † Psalm cxxv. 1.

a wall of defence round about them; and they may humbly say, "The rock of my strength, and my refuge, is in God!"*

We take comfort in the persuasion that the peaceable principles of the Gospel are spreading in the world: we are thankful in having been permitted to live in a day when, under the cheering influence of peace, a friendly intercourse between nations formerly enemies to each other, has been long maintained. Their inhabitants have travelled from one country to another, in that confidence and security which a firm peace brings with it; exchanging acts of friendship and kindness, and in many instances receiving and imparting that knowledge which would promote the happiness one of another. The institutions of nations have been improved, and the moral and religious welfare of the people has been promoted. We have with great satisfaction observed that, in some instances of later times, disputes between nations of professing Christendom have been peaceably settled by referring them to the arbitration of other powers. We earnestly desire that this amicable method of adjusting differences between governments may become more and more general, until it shall be invariably adopted.

Whilst advocating the views of the course of life which a consistent Christian should adopt, and briefly advertng to some of those practices which

* Psalm lxi. 7.

lead from the right way of the Lord, we feel bound to declare our high value for the benefits of civil Government, and to acknowledge the duty of cheerfully submitting to it, and yielding a ready obedience to its authority, in all cases in which the law of Christ is not compromised. But there are cases in which we consider that this law is compromised. Among these, we have, as a religious Society, uniformly included the performance of military service, and the hiring of a substitute in the place of such requisition, and also the payment of military rates; when these are enforced we believe it right to submit to the consequences of a refusal in a meek and patient spirit.

We are very sensible that to live in the full observance of the law of righteousness and peace is a high Christian attainment. In our fallen, unregenerate state, we cannot do this; we are by nature prone to malice and revenge; those lusts which give rise to wars and fightings do war in our members. It is only by submitting to the converting power of the Holy Spirit, and surrendering ourselves to the rule of Him who came to finish transgression, as well as to make reconciliation for iniquity,* that we are enabled to commend our principles to the favourable acceptance of others. We have, however, reverently to acknowledge that in the mercy of God many have been strengthened, at different periods of time, thus to

* Dan. ix. 24.

adorn their profession of the truth; and when surrounded by threatenings, persecutions, and imminent danger, to give proof that because they were Christians they could not fight. In the recent as well as in the earlier history of our own religious body, we have ample evidence of the all-sufficiency of the protecting, preserving power of the Most High, and of the blessedness of trusting in Him alone in such times of extremity.

With these views of the precepts and example of our Saviour, and of the character and requirements of the Gospel dispensation, we feel that it is our duty, not only to seek, through the help of the Holy Spirit, to be ourselves conformed to them, but to make them known to our neighbours, and to promote their universal reception. We would therefore affectionately entreat all our fellow-professors of the Gospel to be willing to examine and see these things for themselves, by the help of that light which maketh all things manifest—the light of the Spirit of God. In proportion as this light is received and followed in faith, the understanding is opened to behold the excellency and the fulness of the Divine law; and many things are perceived to be contrary to it, which before were not so regarded. As the Scriptures are read with a single eye, and in dependence on that Spirit by which they were given forth, it will, we believe, be seen, that war, whatever form it may assume, is opposed to the religion of Jesus Christ, that it is a violation

of his righteous law, and hence that it is sin, "for sin is the transgression of the law."* Pure and holy as are the commandments of God, they are not too pure for mankind to observe, otherwise they would not have been enjoined. We are not commanded to do that which our heavenly Father will not enable us to perform.

In the love of Christ, that love which desires the present and eternal happiness of the whole human race, we earnestly commend these Gospel truths to all who bear His name. Under a measure of the same love we are bold to make our appeal, in an especial manner, to the *rulers* of every nation professing the religion of our Lord and Saviour. We beseech them, in their deliberations and councils, whether in the senate or the cabinet, continually to bear in remembrance the righteousness, the love, and the forbearance inculcated by our Lord and his apostles; and we entreat our fellow-Christians of every clime, and every description among men, seriously to reflect on those unchristian habits and dispositions which are fostered and strengthened by a military life, and on the sin of occupying the time, which is entrusted to us for nobler purposes, in devising the means and acquiring the art of distressing and killing others—of cutting short the earthly existence of those who are deemed the enemies of their country, and thus hurrying them into the presence of a just and righteous God.

* 1 John iii. 4.

We desire that religiously-concerned parents may be brought to see the evil of suffering their children to be trained in the art and science of war. May all who are entrusted with the education of the young be enabled, in the fear of God, and under the influence of heavenly wisdom, to impress them with a sense of the miseries and sinfulness of war, to guard them, especially when reading history or biography, whether ancient or modern, against those false principles of honour which are often acquired in early life, and against an admiration of the deeds or renown of those who have been the destroyers of the human race. O that our fellow-professors of the Christian religion would renounce the vain-glory and pomp of military achievements, and that policy which leads to aggrandisement, retaliation, and enmity—that in national, not less than in individual intercourse, they would cherish a desire that all may be done in strict accordance with the precept, “All things whatsoever ye would that men should do to you, do ye even so to them.”* Then we reverently believe that He whose prerogative it is to bestow his blessing or to withhold it, would prosper the counsels of those who thus acted in obedience to his law, would grant them national peace and happiness, and make them a blessing to all around them.

Living in love and goodwill towards the whole

* Matt. vii. 12.

family of man, the servants of the Lord Jesus would be found, endeavouring, through his help, to lessen the mass of human misery, vice, and crime, to pull down the strongholds of sin and Satan, and to extend the peaceable reign of the Messiah. Exercising faith in Him whom they call their Lord, and fully acting up to his commands, they would, through the grace that is in them, be made instrumental in leavening those around them, by the force of Christian example, as with the leaven of the kingdom of our Holy Redeemer, that kingdom which is ultimately to pervade and prevail over all; when the heathen are to be given to Him for an inheritance, and the uttermost parts of the earth for a possession,* when the kingdoms of this world are to become the kingdoms of our Lord, and of his Christ;† when violence shall no more be heard in the land, wasting nor destruction within its borders;‡—and when those memorable words of the prayer which our Lord taught his disciples shall be fulfilled, “Thy kingdom come. Thy will be done on earth, as it is in heaven.”§ Amen.

* Psalm ii. 8.

† Rev. xi. 15.

‡ Isaiah lx. 18.

§ Matt. vi. 10.

A CHRISTIAN ADDRESS
BY THE SOCIETY OF FRIENDS
ON THE SUBJECT OF WAR.

1860.

It is in the love of Christ, and in the spirit of true patriotism, that we make this appeal. Our country is dear to us ; we honour our Sovereign, and prize our free institutions ; and we desire that our national policy, and that of other professedly Christian countries, may accord with the spirit and precepts of our holy Redeemer, who came “not to destroy men’s lives, but to save them.”

The events of late years, as well as what is passing around us, have led us very seriously to review the grounds of our Christian testimony in this matter. But this review has only confirmed the conviction, which we dare not shrink from avowing, that all war, on whatever plea of policy or of necessity, is unlawful under the Gospel Dispensation. May grace and strength be given us in our daily intercourse among men to act consistently therewith, and to show out of a good conversation our works with meekness of wisdom.

We unreservedly make our appeal to those inspired records, which as Christians we all profess to accept as a revelation from heaven. True it is,

that in the Old Testament we find war not only permitted, but, under certain circumstances, commanded. As regards the command, we presume that no such commission to fight against the Lord's enemies as that given to his chosen people formerly, is claimed or expected now. And, as to its permission, it is sufficient to say, that the fulness of time was not yet come; the more excellent way was not yet revealed. No permission under the law can legitimate for the Christian that which the Gospel condemns. How conclusive is the emphasis with which our Lord contrasts the Mosaic allowance of divorce with his own precepts, for the purpose of showing that that which was permitted to them of old time, by reason of the hardness of their hearts, is prohibited by the higher and holier morality of the New Covenant. In like manner, by his own supreme authority, does he foreclose any argument in favour of retaliation drawn from the words "An eye for an eye and a tooth for a tooth;" and solemnly disallow the maxim, "Hate thine enemy." To the Gospel standard, therefore, whether exhibited in prophecy under the earlier dispensation, or fully developed by Christ himself and his apostles, must his disciples resort for their guidance.

Peace is the ever-recurring burthen of the prophetic song, as a marked and essential feature of the Messiah's reign. Through the mouths of two inspired witnesses, and in the same emphatic

words, does the Holy Spirit proclaim, concerning the Gospel times, "They shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Micah iv. 3; Isaiah ii. 4.) That these expressions are devoid of meaning no Christian will venture to affirm. But to what can such language point, if not to a condition of mind and course of practice, national as well as individual, altogether opposed to war?

In the face, then, of the glorious anticipations of prophecy in regard to the peaceful reign of the Messiah, and of the deep significance of that name by which He is called "The Prince of Peace;"—in the face of the annunciation of the Heavenly Host which characterised the new dispensation as that which was to bring "Glory to God in the highest, and on earth peace, good will toward men;"—in the face of the express commands of our Redeemer himself, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you;"—how can it be maintained that Christianity affords any authority or justification for war?

And not by precept alone, but by his example also, has our Lord and Saviour emphatically taught us the lesson of forgiveness, forbearance, and love. How touching is his prayer for his bitterest ene-

mies! How wondrous the forbearance of Him who said, "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?" What power might not He have commanded, and that not in any doubtful controversy, but in the vindication of eternal Right; yet He used it not:—a forbearance exercised not merely with a view to the accomplishment of that most precious sacrifice which he made of himself for our sins; but also, as a holy example for our imitation. For, as is declared by the Apostle, who was himself "an eye-witness" of the sufferings of his Lord, "Christ also suffered for us, leaving us an example that we should follow his steps: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously."

Now, although it may be admitted that the precepts and example of our Lord have a primary reference to the conduct of individuals, they can surely be no less binding upon nations professing allegiance to Christ, the Supreme Ruler, than upon the individuals of whom they are composed. Nor can we be too strongly impressed with the importance of individual influence in the formation of the national mind. If each waits for others before he takes the course to which his convictions lead him, it is plain that all right progress must be stayed. If the principles for which we are

pleading be essential parts of pure Christianity, it is for the Christian, in simple faith, to act upon them, that through his life and example the heavenly leaven may be more and more diffused. Let us never forget that the Gospel is not a transitory, but an abiding dispensation; that it is the dispensation under which we are now actually living; and that these principles are among its most glorious and essential characteristics. To affirm that they are impracticable, or not to be practised, is to put dishonour upon their Divine Author, and to set at nought his supreme authority. To postpone their application until all shall act upon them, is, in scarcely a less degree, to deny his present authority; and involves the practical contradiction of supposing that he has prescribed a series of duties for a state of things in which the occasion for their exercise shall have ceased to exist. It is *now*, in this still tossed and conflicted world, that the Christian is called upon to learn and to practise these lessons. It is *now* that he is bound to prove his allegiance to his Divine Master; and by his influence to promote the spreading of his kingdom upon the earth. That kingdom is one of righteousness and peace; and all who adopt the petition, "thy kingdom come," at once confess the duty of their own present subjection to it, and pray for its universal establishment.

With such precepts and such an example,—and may we not add, such an experience as its own

past history presents,—what has the Christian Church, or what have its members, to do with the moral or political standard of ancient Greece or Rome, nations which, with all their brilliant qualities and intellectual refinement, knew not the Gospel of Christ? Yet must it not be confessed that it is from sources such as these, that the maxims of the military code, and the prevailing ideas of glory in connection with successful bloodshed, are principally drawn? And what has been the result of this heathen standard upon the professed followers of the Lord Jesus? Without carrying our thoughts back to past times, we turn with deep sorrow to the affecting details of the wars in which our country and the other nations of Europe have been engaged during the present century. And even within the last few years what untold distress and desolation have been produced in India, in China, and elsewhere, by the wars in which this nation has been involved—miseries which have been inflicted in heathen lands by a people who call themselves by the name of Christ. Are not the words of the apostle but too applicable to our country in reference to these events?—"The name of God is blasphemed among the Gentiles through you." Let us contemplate the vast amount of physical and moral suffering inflicted by war, not only on the wounded and dying, but on the widows and fatherless. And, above all, let us solemnly reflect upon the thousands

of immortal beings hurried into eternity, many of them we must fear altogether unprepared to meet the righteous judgment of God. Can we believe that these things, at which even humanity shudders, bring no dishonour on the religion of Jesus ; or that they are not offensive in the sight of Him whose name is Love, and on whose authority we learn the value of a single immortal soul ? Oh that they were felt, not as calamities only, but as national sins !

We readily admit, that as the love of enemies and the returning of good for evil between man and man require the exercise of faith and of the highest Christian virtues, so for a government practically to carry out these principles of action demands not only a strong sense of duty and a real confidence in that God who judgeth in the earth, but discretion, as well as righteousness, in the various acts of international intercourse. And as an individual who forms the truly Christian resolve never to fight a duel, is called upon by this very circumstance, not only to avoid taking offence but to abstain from giving it ; so would a nation desirous of succeeding in a policy which should enable it wholly to clear itself from the sin of war, feel bound to be just, inoffensive, and discreet in conducting its own affairs, and to avoid all needless interference with the affairs of its neighbours. Well might the nation which had the moral courage and wisdom to adopt such a course, commit its righteous cause to the blessing of Him who

ruleth in the kingdoms of men, and who can, when a nation's ways please Him, make even her enemies to be at peace with her.

During the earlier portion of the period that has elapsed since the last general European war there appeared to be among Christians an increasing conviction of the unlawfulness of all War ; and a fuller recognition among all classes of its horrors, and its deteriorating effects on the prosperity of nations ; whilst among governments, both European and American, there was a greater willingness to submit their differences to the arbitration of a neutral power. But during the later portion of that period there has been a retrograde movement, both in opinion and in practice. Under the plea of being prepared against foreign aggression, not only has the language used in this country in relation to foreign powers often been of an irritating or hostile character, but the preparations made both by the government and by the people themselves, have been but too well calculated to give occasion of offence or jealousy to the governments and to the inhabitants of other countries, and to diffuse a martial spirit among our own population ; —consequences which it would have been far easier to prevent than to remedy. How strikingly does this result show the difficulty, not to say the impossibility, of drawing a distinct boundary line between defensive and offensive War, and of saying, in effect,—Thus far will we go in violation of Christ's law of universal love, and no further. It

is affecting to think how many young men, some even of high Christian profession, and who, in moments of serious reflection, would refuse to take the life of a single fellow-creature, even to save their own, have been induced, under the plea of patriotism, or the seductive influence of companionship, to join Volunteer Corps or Rifle Clubs,—thus entering into pursuits and associations the avowed object of which is to acquire dexterity and certainty in the destruction of human life.

We would earnestly entreat all who profess to make the law of Christ the standard of their lives, to guard against taking any part in military preparations, and to use their utmost efforts to check the warlike tendencies of the age. Greatly should we rejoice did the government of our own country set the example of carrying out in practice that which at the commencement of the long European peace was avowed by some of the Allied Sovereigns “to be their fixed resolution, namely, to take for their sole guide the precepts of the holy religion of our Saviour,—the precepts of justice, Christian charity and peace: which” they declared “were far from being applicable only to private concerns, but must have an immediate influence on the councils of princes, and guide all their steps.” Alas! these precepts have, we fear, remained too much a dead letter with many of them.

In conclusion, we would make an earnest and respectful appeal to all who, whether as ministers

of state or as senators, may have to decide or to influence the decision of the solemn questions of war and peace. We implore them to use every Christian effort for the maintenance of peace; remembering that that which is morally or religiously wrong, cannot be politically right, and that the non-recognition of the peaceable doctrines and precepts of the Gospel by the nations opposed to us, constitutes no valid plea for our violation of them.

We appeal as Christians to our fellow-Christians, beseeching them to view their responsibilities and duties calmly and temperately, and with that practical wisdom which recognizes it as a political not less than a religious truth, that righteousness exalteth a nation. More especially would we entreat those who are regarded as Ambassadors for Christ, seriously to consider their responsibilities as the professed ministers of the Gospel of Peace, and as such to use that authority and influence of which they are stewards, not in stirring up the martial spirit of the nation, or in nerving the arm of war, but in promoting universal peace on earth and good-will towards men.

We pray the Almighty Father of the Universe to breathe the spirit of conciliation into the hearts of the children of men everywhere, and to guide them to the promotion of their mutual well-being, by conforming themselves to His universal law of love.

A BRIEF STATEMENT

OF THE REASONS WHY THE RELIGIOUS SOCIETY OF FRIENDS
OBJECT TO

THE PAYMENT OF TITHES,
AND OTHER DEMANDS OF AN ECCLESIASTICAL NATURE.

*Issued by the Yearly Meeting of the said Society,
held in London, in the Fifth Month, 1832.*

THE Religious Society of Friends has now existed in this country for nearly two centuries as a distinct Christian community. Amongst other circumstances by which we have been distinguished from our fellow-professors of the Christian name, has been an objection, founded on a scruple of conscience, to the payment of Tithes, and other demands of an Ecclesiastical character. Apprehending that the motives of our conduct herein are not generally well understood, and anxiously desiring also that our own members may be encouraged and strengthened to act consistently with our Christian profession, we think it right, at the present time, briefly to set forth the reasons for our testimony on this important subject.

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We have uniformly entertained the belief, on the authority of Holy Scripture, that when, in the fulness of time, according to the all-wise purposes of God, our blessed Lord and Saviour appeared personally upon earth, He introduced a dispensation pure and spiritual in its character. He taught by his own holy example and divine precepts that the ministry of the Gospel is to be without pecuniary remuneration. As the gift is free, the exercise of it is to be free also: the office is to be filled by those only who are called of God by the power of the Holy Spirit; who, in their preaching, as well as in their circumspect lives and conversation, are giving proof of this call. The forced maintenance of the ministers of Religion is, in our view, a violation of those great privileges which God, in his wisdom and goodness, bestowed upon the human race, when He sent his Son to redeem the world, and, by the power of the Holy Spirit, to lead and guide mankind into all truth.

Our blessed Lord put an end to that priesthood, and to all those ceremonial usages connected therewith, which were before divinely ordained under the Law of Moses. The present system of Tithes was not in any way instituted by Him, our Holy Head, and High Priest, the great Christian Law-giver. It had no existence in the purest and earliest ages of his Church, but was gradually introduced, as superstition and apostasy spread over professing Christendom, and was subsequently

enforced by legal authority. And it further appears to us, that in thus enforcing as due* “to God and Holy Church,” a tithe upon the produce of the earth, and upon the increase of the herds of the field, an attempt was made to uphold and perpetuate a Divine institution, appointed only for a time, but which was abrogated by the coming in the flesh of the Lord Jesus Christ. The vesting of power by the laws of the land in the king, assisted by his council, whereby articles of belief have been framed for the adoption of his subjects, and under which the support of the teachers of these articles is enforced, is, in our judgment, a procedure at variance with the whole scope and design of the Gospel; and as it violates the rights of private judgment, so it interferes with that responsibility by which man is bound to his Creator.

In accordance with what has been already stated, we of course conscientiously object also to all demands made upon us in lieu of tithes. We likewise object to what are termed Easter-dues, demands originally made by the Priests of the Church of Rome, but continued in the Protestant Church of England, for services which we cannot receive. We also object to Mortuaries, sums applied for, and still enforced in some places, as due to the incumbent of a parish on the death of

* 27 Henry viii. c. 20.

the head of a family. Neither do we find, in the example or precepts of our blessed Lord and his Apostles, any authority for these claims, or others of a kindred nature, which all had their origin in times of the darkness and corruption of the Christian Church. And we further consider, that to be compelled to unite in the support of buildings, where a mode of religious worship is observed in which we cannot conscientiously unite, and in paying for appurtenances attached to that mode of worship from which we alike dissent, is subversive of that freedom which the Gospel of Christ has conferred upon all.

Deeply impressed with a conviction of the truth of these considerations, we have felt it to be a religious duty to refuse active compliance with all Ecclesiastical demands which have been made upon us; or to be parties to any compromise whereby the payment of them is to be insured. That this conduct has not arisen from a contumacious spirit, we trust the general character of our proceedings will amply testify. And we trust also that it will be readily admitted, that political considerations have not governed our religious Society, but that we have been actuated by a sincere desire to maintain, in the sight of God and man, a conscientious testimony to the freedom and spirituality of the Gospel of Christ, and thus to promote the enlargement of his kingdom upon earth.

In their support of these views, our pious pre-

decessors underwent many and grievous sufferings, which they bore with Christian meekness and patience. Their loss of property was often excessive; they were subjected to cruel and vexatious prosecutions; they endured long and painful imprisonments; and not a few, who were thus deprived of their liberty, manifested the sincerity of their faith by patiently suffering this imprisonment unto death. Soon after the accession of William III. to the throne of this kingdom, more lenient laws were made by the government for the recovery of these demands, imprisonment became less frequent, and the execution of the law less severe. Subsequent legislative enactments, under the mild sway of the present reigning family have still further mitigated its force. We are sensible that our grateful acknowledgments are due for these things, and we thus publicly express them. At the same time, we feel that there are laws still unrepealed, by which we might, in the support of these our Christian principles, be subjected to great loss of property, and to imprisonment for life; and in the execution of the law, as it now exists, much pecuniary suffering, and many oppressive proceedings, may be and are inflicted. And here we would observe, that each individual amongst us wholly sustains the amount of the distraint made upon him, and of all the consequent expenses: we have no fund out of which a reim-

bursement takes place, as some have erroneously supposed.

Seeing that we have as a Religious Society invariably made, on this subject, an open confession before men, we earnestly desire that we may all stedfastly adhere to the original grounds of our testimony ; not allow ourselves to be led away by any feelings of a party spirit, or suffer any motives of an inferior character to take the place of those which are purely Christian. May none amongst us shrink from the faithful and upright support of our Christian belief, but through the Grace of our Lord Jesus Christ, seek after that meek disposition, in which our Society has uniformly thought it right to maintain this testimony, and which we desire may ever characterize us as a body. It becomes us all, when thus conscientiously refusing a compliance with the law of the land, to do it in that peaceable spirit of which our Lord has left us so blessed an example. May we all be concerned in accordance with the advice of this Meeting, given forth in the year 1759, “to demonstrate, by our whole conduct and conversation, that we really suffer for conscience’ sake, and keep close to the guidance of that good Spirit, which will preserve in meekness and quiet resignation under every trial. For if resentment should arise against those whom we may look upon as the instruments of our sufferings, it will deprive us of the reward of

faithfulness, give just occasion of offence, and bring dishonour to the cause of Truth. Cavilling or casting reflections upon any because of our sufferings, doth not become the servants of Christ, whose holy example and footsteps we ought in all things faithfully to follow.’’

It is the duty of the Christian, in patience and meekness, and innocent boldness, to follow the convictions of religious duty, openly to avow his views, and humbly to confide in the ever-blessed Head of the Church. And we are persuaded that nothing will so effectually promote the increase of genuine Christianity, as for all who profess faith in Christ, to manifest by their humble and peaceable demeanour, and by the accordance of their whole lives with the precepts of the Gospel, that their trust is in God, and that they are seeking to imitate Him who was “holy, harmless, undefiled, separate from sinners.”

We desire that the existing evils may, under the Divine blessing, be remedied by the increase of Christian light and knowledge, and that it may please our Heavenly Father in the ordering of his Providence, so to influence all the legislative proceedings of our Government, on this deeply important subject, as that they may tend to the furtherance of the Church of Christ, and the increase of godliness in the nation. And it is our firm conviction, that in proportion as the heavenly precepts, and the blessed example of the Son of

God, who is given of the Father to be Lord of all, spread, and prevail, and effectually rule in the hearts and consciences of man,—in proportion as the pure doctrines of the Gospel gain the ascendancy,—it will be seen, that to uphold any Church establishment by compulsory laws, which oppress the consciences of sincere believers in the Lord Jesus, is at variance with his holy law, and is calculated to retard the universal spreading of his reign.

In conclusion, it is our earnest prayer, that it may please the Supreme Ruler of the Universe, to hasten the coming of that period, when the light of the glorious Gospel of Christ shall shine forth with unclouded brightness; when righteousness shall cover the earth as the waters cover the sea, and when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

ADDRESS
ON TITHES AND TITHE-RENT CHARGE.

From the Yearly Meeting, 1851.

DEAR FRIENDS AND BRETHREN,

IN this day, in which the minds of men are greatly agitated by the pretensions of an earthly priesthood, we have been led renewedly to contemplate the beauty and simplicity of the worship of the new covenant as practised in the primitive Church. Few as are the particulars concerning it which are furnished by the inspired penmen in the Holy Scriptures, they are sufficient to show that it was a worship not of form, but in power ; not of carnal ordinances and outward ceremonies, but “in spirit and in truth.”* Those who have been brought, through faith in their Lord and Saviour, from under the law of sin and death to the law of the spirit of life in Christ Jesus, were wont to meet together in his name ; and whether it was in an upper chamber or in the house of a convert, or by the sea-shore, or by the river-side, we cannot doubt it was in single dependence upon Him who had graciously declared, “Where two or three are gathered together in my name, there am I in the midst of them.”†

* John iv. 23.

† Matt. xviii. 20.

Before his ascension to the right hand of the Father, he had owned such gatherings with his bodily presence, coming in amongst his disciples when they were assembled with closed doors, for fear of the Jews; and after he had "ascended up on high and led captivity captive," He their heavenly president, ruled in their assemblies; and in the plenitude of his power and love, shed forth upon them his gifts, varied in kind and degree, but all proceeding from "one and the self-same Spirit,"* and directed to the accomplishment of the same blessed objects, "the perfecting of the saints" and "the edifying of the body of Christ."† In accordance with the precept and declaration of our Lord, "Be not ye called Rabbi, for one is your Master, even Christ,"‡ it is abundantly evident, that amongst the primitive believers there was a liberty as well as a brotherhood in the truth, which, under the guidance of their Divine Head, was perfectly consistent with the fulfilment of the injunction, "Let all things be done decently and in order."§ For at the very time when the Apostle was restraining some of the irregularities which appeared in the Church of Corinth, he says expressly, "ye may all prophesy" (or "speak with the Spirit") "one by one, that all may learn, and all may be comforted."|| In this liberty and in

* 1 Cor. xii. 11. † Eph. iv. 12. ‡ Matt. xxiii. 8.
 § 1 Cor. xiv. 40. || 1 Cor. xiv. 31.

this order, whilst "all" were to be "subject one to another," those who were over their brethren in the Lord, were men whom the Holy Ghost had made overseers* and "stewards of the manifold grace of God,"† not lords over his heritage, but "ensamples to the flock" ‡ which He had purchased with his own most precious blood. Those who ministered, ministered as of the ability which God gave them. § From Christ they "freely received" || their gifts, and in obedience to his express precept, they "freely" (that is gratuitously) ¶ exercised them. The law, with its priesthood and its tithes and offerings, (set apart for the support of one tribe, which, under the peculiar national theocracy of the Jewish people, was excluded from its proportional inheritance in the land of promise,) had given place to the Gospel, in which the Lord Jesus Christ is the only High Priest, and the entire company of believers a holy priesthood, to offer up spiritual sacrifices acceptable to God by Him.** No other priesthood is spoken of in Scripture as pertaining to the New Covenant.

Though it may not be easy to trace the successive steps by which, as vital Christianity declined, the departure from this blessed primitive order

* 1 Peter v. 5.—Acts xx. 28. † 1 Peter iv. 10.

‡ 1 Peter v. 3.

§ 1 Peter iv. 11.

|| Matt. x. 8.

¶ 1 Peter ii. 9.

** 1 Peter ii. 5.

was brought about, yet we can at once perceive the contrast between the simplicity, the spirituality, and the liberty which prevailed in the early Christian Church, and the costly and cumbrous appendages, the outward ceremonies and the ecclesiastical domination which mark the churches in the apostasy, in which the exercise of the spiritual gifts of the many, for the good of the whole, was superseded by the exclusive services of one man, the sole and the humanly-appointed minister, and, as he came at length to be called, the person or parson of the church.* And whilst he thus usurped the ministerial duties of the whole congregation, the body of ministers came to be designated the church or clergy (that is, heritage),† to the virtual exclusion of the great company of the believers, who, as a whole, are throughout the New Testament spoken of as the Church, the “heritage”‡ of the Lord,—the bishops or overseers, presbyters or elders, and deacons, being only officers or servants therein.

One of the most striking of the corruptions which crept into the church in its decline, was the reconstruction of an outward priesthood, appointed, amongst other functions, to offer, on a material altar, a pretended sacrifice of Christ afresh, in the gross superstition of the *mass*,

* *Persona ecclesiæ.*

† *οἱ κληρονομοὶ.*

‡ 1 Peter v. 3., and compare Rom. viii. 16, 17.; Eph. iii. 6.; Titus ii. 14.

whereby was set at nought, or obscured through human inventions, the glorious and ever-blessed truth that He had, "by one offering, perfected for ever all them that are sanctified."* And having raised an unauthorised imitation of a priesthood which God had abolished, and given to it functions which He never sanctioned, the next step, at least in the Church of Rome and the churches derived therefrom,† was to provide for the payment of these services by the revival of the Levitical tithes, which, having ceased with the *Old* Covenant, to which they belonged, have no place whatever in the *New*. At first, indeed, the payment of tithes was voluntary,‡ and the objects to which they

* Heb. x. 14.

† Tithes do not appear to have been paid in the *Eastern* Church.—Selden's *History of Tithes*, chapters 5 and 6; *History of Benefices*, by Paolo Sarpi, chapter 11.

‡ Eagle, on the *Law of Tithes*, vol. i. p. 58. Compulsory payments, were, in fact, unknown in the Christian Church for many ages. "Whatsoever we have in the treasury of our church," says Tertullian, in the beginning of the third century, "is not raised by taxation, as though we put men to ransom their religion, but every one amongst us contributes a moderate sum monthly, or whensoever he will, and only if he will, and only if he can, for none is compelled, but each contributes freely."—Tertullian's *Apology*, chapter 39. So, even in the work called the "*Apostolical Constitutions*," supposed to be a compilation of the fourth or fifth century, in which the traces of growing corruptions are largely apparent, the contributions to the church are styled *free gifts* (see book ii. chapter 36), and it is remarkable that the officers of the church are forbidden to receive even these from the vicious or impenitent, or from those who offered them without a good conscience towards God (book iv. chapters 6, 7, 8). "In the early ages of Christianity," to use the words

were applicable included the duties of hospitality, the provision for the poor, and the maintenance of

of a late eminent judge, "there were no compulsory payments; no tithes were paid; the whole of the funds depended upon voluntary donations and oblations made from time to time, or the produce of lands which had been given to the church."—Justice Littledale, in his judgment in *Rennel v. Bishop of Lincoln*, *Barnewall and Cresswell's Reports*, vol. vii. p. 153. It is also remarkable that, so far at least as we have observed, the early writers previously to the age of Cyprian (about the year 250) make no mention of *Ministers*, as such, having any share in the funds thus freely collected. They appear to have been distributed solely among the widows, the orphans, the prisoners, or other necessitous members of the Church.—Tertullian's *Apology*, chapter 39; Justin Martyr's first *Apology*, chapter 67. The ministry of spiritual *gifts*, it was considered, must be strictly gratuitous. "Doubtless," says Irenæus, writing about the year 180, "the gifts are innumerable which the Church throughout the whole world has received of God, and daily exercises for the good of the nations, in the name of Jesus Christ, who was crucified under Pontius Pilate; neither defrauding any, or seeking gain of any; for as the Church has freely received them from God, so it freely dispenses them."—Irenæus on *Heresies*, book ii. c. 57. So Lactantius, more than a century later, "These things are done gratuitously."—*Divine Institutes*, book iii. chapter 26. Hence we find in those early days the receiving of money objected against some who made high pretensions to spiritual gifts. "Does not all the Scripture," says a Christian, writing to a correspondent in a letter preserved by Eusebius, "seem to thee to forbid a prophet to receive gifts and money? When, therefore, I see a prophetess receiving gold and silver, and costly garments, how can I fail to reject her?" "If, however," he adds, "they deny that their prophets took presents, let them, at least, acknowledge that if they should be proved to have received them, they are no prophets."—Eusebius's *Ecclesiastical History*, book v. chapter 18. So late as the eighth century the well-known Bede could thus plainly address the then Archbishop of York:—"Freely ye have received, freely give; provide neither gold nor silver. If, therefore, Christ ordered the Apostles to preach the Gospel freely, and

the buildings for worship, as well as the support of the minister; but as the mystery of iniquity continued to work, they were at length claimed and enforced as "due unto God and holy Church,"* and with very little exception appropriated exclusively to the priest.

After a long night of apostasy, when the day of reformation began to dawn, not a few of those who were raised up to testify against the spiritual despotism, the superstitious ritual, and the corrupted doctrines of Rome, bore testimony also against its priesthood of man's appointment, and the Levitical system of tithes, whereby it was supported.† We feel deeply thankful to the

did not permit them to receive gold or silver, or any temporal payment of money, from those to whom they preached, what hazard, I would ask, must hang over those who do the contrary?" —Bede's *Minor Historical Works*, by Giles, vol. ii. p. 142.

* Statute 27 of Henry VIII. chapter 20.

† Amongst others, the Vaudois Christians taught that "all good men, as such, are priests." See Ricchinus's 2nd Dissertation, chapter iii. section 4, prefixed to his edition of Moneta's 'Five Books against the Cathari and Waldenses.' Reinerus says, "They teach that we ought not to pay tithes because they were not paid in the primitive Church and that all the Clergy ought to work with their hands, like the Apostles.—Ricchinus, as quoted above. See also Moneta, book v. chapter 7. Wycliffe asserted that tithes are pure alms, and ought not to be exacted by the arm of the law. See Wycliffe's Dialogues, book iv. chapter 17; also Vaughan's Life of Wycliffe, chapter 8. Though not to be placed amongst the Reformers of the Church, the opinion of Milton is striking, on account of the reasoning by which it is supported. He says, "That tithes were ceremonial is plain, not being given to the Levites till they had been first offered a heave-offering to the Lord. He then, who by that law

Lord for the work of reformation, which in many instances, not without the blood of his servants and witnesses, was then accomplished in various parts of professing Christendom. It was, nevertheless, a very imperfect work, and in some places, and especially in our own beloved country, a work of compromise; one of the strongest evidences of which is the retention of the priesthood and tithes in the Reformed Church of England, as by law established.

When, in process of time, it pleased the Lord, by the breaking forth of his Spirit, to bring our early Friends to a clear view of the primitive purity and spiritual privileges of the Gospel of Christ, no part of their testimony was more clear and explicit than that which, in the obedience of faith, they bore against the human priesthood and its offices, and against the system of tithes, which forms so striking a feature of its anti-Christian character. To acknowledge this priesthood, and to render to it the tithes of the beasts of the field and of the produce of the earth, was in their view to be unfaithful in their allegiance to Him who, having come a "High Priest for ever after the order of Melchisedec," had put an end to

brings tithes into the Gospel, brings in withal a sacrifice and an altar, without which tithes, by that law, were unsanctified and polluted, and therefore never thought of in the first Christian times, till ceremonies, altars, and oblations by an ancient corruption, were brought back long before."—Milton's *Prose Works* 4to, vol. i. p. 618.

the priesthood of Aaron, and abolished also the tithes and offerings that pertained thereto. Their refusal to pay tithes was thus intimately connected with their heartfelt homage to their Lord and Saviour, and with their deliverance from that yoke of bondage which had so long oppressed the professing but apostate Church. It was connected also with the clear and scriptural views which the Lord, by the light of his Spirit, gave them of the true nature of Christian worship and Gospel ministry ; for he who taught them not to call any man master in spiritual matters, gave them also, in the blessed experience that he was himself their Master, and that they were all brethren, to know that he still distributed spiritual gifts among them for their mutual edification and comfort. To pay tithes therefore was, for them, like circumcision for the Judaizing Galatian converts, a virtual return to the bondage of the law, and renunciation of the spiritual privileges of the Gospel. Clear and scriptural as are these grounds for their refusal of the demand, the course which they pursued was that which they felt to be required of them by the Spirit of the Lord, as well as by his written revelation. The will of their God was the root of this, as of all their distinguishing testimonies ; and feeling it to be laid upon them by their Lord, in proof of their allegiance to Him, to withhold the payment of these claims, can we wonder at the faithfulness and uncompromising

firmness with which, sustained by His power, through fines and imprisonments, even unto death, they meekly yet valiantly testified against that which they with such emphatic propriety designated "the anti-Christian yoke of tithes!"

In their resistance to ecclesiastical as well as military demands, Friends have acted upon the broad and palpable distinction which exists between payments made specifically for objects inconsistent with the law of Christ, or directly to an authority which they cannot conscientiously recognise, and payments into the National Treasury for the general purposes of the State, though some of these purposes may be objectionable. Thus, in obedience to the clear command of our Saviour and the precept of his Apostle, they have been careful to "render unto Cæsar the things which are Cæsar's," "tribute to whom tribute is due," "custom to whom custom:" whilst, on the other hand, they have regarded the payment of a tax specifically applied to military purposes, or the payment of tithes to a humanly-appointed priesthood, and for services inconsistent with the freedom and spirituality of the New Covenant, as a violation of the duty enjoined upon them by the same high authority, of rendering "unto God the things which are God's." In the case of ecclesiastical tithes, not only is the money specifically appropriated to the objectionable purpose, but the payment is made directly to one whose only title to it

depends upon his filling an office which we cannot recognise as having any true place in the Church of Christ. As *Priest* he claims his tithes, and whoever pays them to him virtually admits his claim in that character. Were he to cease to be a priest, even his legal title to them would be at an end.

In the mind which, under the operation of the Holy Spirit, is brought to appreciate the paramount importance of a religious testimony, all considerations of expediency, and even human law, when opposed to the divine, at once give place. Not that we are on this account precluded from taking landed property, by devise or by descent, or from purchasing or hiring it, even when it is sold or let for less than would otherwise have been its value, on account of its being subject to this antichristian impost. Else, we might almost say, in the language of the Apostle, we "must needs go out of the world,"—prevented, as we should be, by reason only of our desire to maintain a good conscience in religious matters, from occupying that place in civil society, as owners or cultivators of the soil, to which our great Creator in his providence may have called us, or from bearing that testimony to the law of Christ which, in the fulfilment of his purposes, he requires from his faithful obedient followers. And though the members of our Society have refused actively to comply with the direct pecuniary payment of tithes and other

ecclesiastical demands, they have nevertheless deemed it right passively to submit to the operation of the law, which takes from them the full value of the claim, often augmented by costs and expensive proceedings; and by this submission, the difficulty, which might otherwise have existed, by reason of any supposed conflict between the law of God and the alleged rights of property in the subject-matter of these unrighteous imposts, is removed. We appeal to two centuries of consistent faithfulness in the main body of the Society, especially in those who have been most distinguished for sterling integrity towards their fellow-men, and spiritual-mindedness and piety towards God, as a practical evidence that that which has been uniformly professed to be a Christian testimony was no fanatical or hasty conceit, and was dictated by no desire to avoid any just pecuniary burden.

We should hardly be doing full justice to the subject of our refusal to pay all ecclesiastical demands, were we not to allude to our uniform practice in relation to the ministry amongst us as a Church, from our first rise to the present day. This, we need hardly say, has been in strict accordance with the principle that the Gospel should be free, that there should be no pay for preaching. For, though in conformity with the directions of the Apostle Paul, in the 9th chapter of his 1st Epistle to the Corinthians, our ministers,

when engaged from home in their Lord's work, are accustomed, so far as regards the supply of their present wants, to receive "carnal things" from those to whom they "sow spiritual things ;"* yet not only is this supply of their needful wants wholly of free will and not a matter of compulsion or of bargain, but when they are at home or resident in a fixed place of abode, they pursue their respective outward callings, considering that when able under such circumstances to maintain themselves, they are excluded from receiving support by the plain and explicit doctrine of many passages in the New Testament, and especially by the obvious import of the language used by the same Apostle to the elders or bishops of Ephesus, whilst exhorting them to feed the flock, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."† The Apostle's language and conduct are thus seen to be perfectly consistent ; and it has ever been our concern to endeavour herein to be found walking in his steps.


In offering to our dear brethren the foregoing

* Cor. ix. 11. † Acts xx. 33-35.

view of the origin and history of this our ancient testimony against tithes, we cannot refrain from expressing our belief that, under the Divine blessing, the testimony itself and the consequences which have flowed from it, have tended in no small degree to preserve unimpaired our distinguishing views of ministry and worship, and to prevent our being led into those religious rites and observances with which many, even of the sincere professors of the name of Christ in other denominations, are to a greater or less degree entangled.

We think it right in this place, with thankfulness to the Lord, and with grateful acknowledgment to the legislature of our country, to allude to the mitigations which have progressively taken place in the processes for the recovery of tithes and other claims of an ecclesiastical nature, both in the simplifying of proceedings and in the diminution of expenses, and, finally, in the entire abolition of imprisonment in respect of such claims, so far as the members of our Society are concerned.

At length, in the year 1836, the legislature passed an Act for effecting the commutation of all tithes in England and Wales into a tithe rent-charge, issuing out of the lands previously subject to them. This Act, by taking away the jurisdiction of the Ecclesiastical Courts, and most of the other costly processes for the enforcing of the demand, and creating a direct and inexpensive



mode of recovering it, lessened the amount of pecuniary suffering inflicted by this oppressive system. But although it has thus removed some of the branches, it has left the root untouched. The title by which the tithe was claimed was in every particular impressed upon the substituted rent-charge; and the demand for the support of a priesthood is still a compulsory demand, and in payment of services which we believe to be inconsistent with the freedom and spirituality of the New Covenant. Whilst, therefore, we feel for our members who, in many places, have been exposed to some new difficulties and perplexities in reference to this alteration in the law, more especially during the state of transition, we believe it to be our duty, as the result of repeated deliberations on the subject on various occasions, during the fifteen years which have elapsed since the passing of the Tithe Commutation Act, to express our solid judgment that the Christian testimony which our forefathers had to bear against tithes, we, their successors in religious profession, are called upon, in meekness, consistency, and firmness to support, against the payment of the impost secured to the priesthood, under the altered name, and with the somewhat modified incidents, of tithe rent-charge.

In conclusion, we would remind you that the present is a day of peculiar, we might almost say of critical, importance to the members of our religious Society, in relation to its testimo-

against all ecclesiastical demands. On the one hand, the greater mingling with those of other religious denominations, and with the world at large, in the affairs of business, of philanthropy, of science and literature, as well as in social intercourse, tends, without great watchfulness of spirit, to the admission into our own minds of opinions, views, and feelings which may insensibly modify and weaken our attachment to the root of all Christian testimony, and to the various, yet consistent branches of Christian profession which have, we reverently believe, under the fostering hand of the good Husbandman, sprung from that root, and formed the distinguishing characteristics of our religious Society. On the other hand, to say nothing of the more obvious assaults and covert encroachments of superstition, the Church of England, as by law established, has during the last quarter of a century been in various ways extending its arms and strengthening its power over the consciences and property of the people. Amongst the evidences hereof we may mention the grants out of the National Treasury towards the building of new places for worship, already in some instances repaired and supported by general rates, the arrangements for the appointment of Chaplains of the Established Church for prisons and union-houses compulsorily paid for by all denominations, and in many instances the exclusion from them in a greater or less degree of other religious teachers

as well as the payments by Government for ecclesiastical purposes in the colonies. Whilst, therefore, we desire to be preserved in charity towards all men, and to recognise and unite with that which is good in all, it is our earnest desire that, unworthy as we may be of so great a mercy, we may be enabled to stand fast in that liberty wherewith Christ has made us free, and not become entangled in any yoke of bondage; but that faithfully upholding our principles, and, through Divine assistance, walking consistently therewith in humility and watchfulness in all things, we may yet be strengthened of the Lord to fulfil the end for which we believe our religious Society was raised up by Him, and has been preserved to this day, even to promote the revival and extension of pure and primitive Christianity to the praise of his most Holy Name.

REPORT
TO THE MEETING FOR SUFFERINGS
UPON
IMPROPRIATE TITHE RENT-CHARGE.

Presented to the Yearly Meeting, 1853.

TO THE MEETING FOR SUFFERINGS.

In pursuance of our appointment, we have given much attention to an "Investigation into the Character and Nature of Improprate Tithe Rent-charge."

1. *Origin of Lay Impropriations.*

It is well known that impropriate tithes had a common origin with other tithes devoted to exclusively ecclesiastical purposes. Both were originally appropriated to the same uses, and were equally claimed and enforced in a manner at variance with the spirit and practice of primitive Christianity.

Improprate tithes were tithes which had become vested in persons, or bodies corporate, not claiming them in the character of incumbents or officiating priests of the parishes out of which they issued. There were some cases in which tithes might have become so vested in a *layman*, even at common law.* But such cases were of very rare occurrence; the general rule being established, that none but *ecclesiastical* bodies

* See *Pigot v. Hearn*, 1 Coke's Reports, 599, 763. 2 Coke's Reports, 45.

and persons, and the king (who was considered to have an ecclesiastical, as well as a civil capacity), could legally claim tithes.* *Lay* impropriate tithes, as they existed in this country prior to the passing of the Tithe Commutation Act, were therefore almost universally derived from ecclesiastical bodies, under grants from the Crown, sanctioned by Act of Parliament.

Without entering minutely into the details, confessedly involved in great obscurity, of the origin of the title to tithes claimed by the monastic houses, it will be sufficient to say that, whether by the grant of the patron, or original founder of the ecclesiastical benefice, or by the voluntary payment of the tithe-payer, the tithes of a considerable number of parishes appear to have become payable to these houses at a very early period. As it was customary, in the gift to the monastery, to state that the tithes should be held "to the proper use" of such monastery, such gifts were usually termed "appropriations." "The practice," of appropriations, says a well-known writer, "which crept in with William the Conqueror, in a few reigns became the custom of the land; and the infection spread, until, within the space of 300 years, above a third part, and those generally the richest benefices in England, became appropriated."†

When the tithes of any parish became thus appropriated, it was considered the duty of the body to whom such appropriation was made, to provide for the due performance of the ordinary ecclesiastical services within the parish: and one of their own members, being

* 2 Coke's Reports, 44. Doe v. Llandaff, 2 New Reports, 508.

† 1 Burn's Eccles. Law, pp. 66-67, tit. "Appropriations."

a priest, appears to have been usually employed, at a small salary, for this purpose; and, in some instances, it became necessary to appropriate a small portion of the tithes to the maintenance of the priest so employed; who, as his office became permanent, gradually acquired the name of *vicar*. This practice, however, was by no means universal; and it became a cause of frequent complaint, that, whilst the monasteries were absorbing the wealth of the church, they were leaving the people uninstructed.* Several statutes were passed to restrain these abuses; and, particularly by the statute 15 Richard II. cap. 6, it was enacted that, on every appropriation, the vicar should be well and sufficiently endowed,—a provision which was confirmed and enlarged by the statute 4 Henry IV. cap. 12. Upon the practice which had prevailed to some extent, previously to these statutes, and which they rendered obligatory, is founded the endowment of vicarages and perpetual curacies as they exist at this day. Whether by an actual endowment, or a long-continued usage, from which an endowment was presumed, the tithes of parishes in which the tithes had been appropriated, were divided into two portions, of which the owner of the appropriation took the larger share (usually the tithes of corn, grain, hay, and wood), and the vicar, the smaller, consisting of the tithes arising from other tithable produce.

But the laws requiring the endowment of a vicar might be eluded by uniting the benefice to the monastery in some other way than by an ordinary appropriation; and in some few instances this evasion appears to have been adopted. In this case the ecclesiastical

* See what is said in Plowden, p. 497.

duties devolved primarily upon the monastery; and the stipendiary employed to perform them was considered simply as their agent, or curate, removable at pleasure. "From this root sprang the peculiar kind of appropriation, without a vicarage endowed: and this is the origin of stipendiary curacies, in which the impropiator is bound to provide the ecclesiastical service—but may do it by a curate."* These cases are, however, rare and exceptional. In general, a vicar or perpetual curate is endowed. He holds his endowment independently of the impropiator; and upon *him alone* devolves the duty of performing all the ecclesiastical services.

The most general practice appears to have been, to appropriate the whole tithes of the entire parish; but there were cases in which "*portions*" only of such tithes were appropriated to a monastery, or, by custom, made payable to some other ecclesiastical person than the priest or rector of the parish: and there were tithes arising in *extra-parochial* places, which, by the common law, were regularly payable to the king.† In neither of these latter cases does it appear that the right to the tithes was connected with any ecclesiastical duty, although the tithes themselves were considered as property of an ecclesiastical nature, and, as such, within the jurisdiction of the Ecclesiastical Courts.

Thus matters stood at the time of the general dissolution of the monasteries, in the reign of Henry VIII.

* See this subject very clearly explained in Sir William Scott's Judgment in the *Duke of Portland v. Bingham*, 1 Haggard's Consistory Reports, 163-166.

† *Atty.-Gen. v. Lord Eardley*, 8 Price, 39, 3 Eagle and Young, 986.

By the statutes for this object,* the last of which was passed in the first year of King Edward VI., the possessions of these houses, including the rectories and tithes which had been appropriated to them, were vested in the king; and special powers were given, enabling the grantees from the Crown, being laymen, to hold and enjoy the ecclesiastical property which had belonged to the monasteries.† And by the Act of 32 Henry VIII. c. 7, and other statutes,‡ the same civil remedies were given to the grantees, in respect of their estates in the tithes, as they would have had if the same had been land or other real property under the jurisdiction of the Civil Courts. From these statutes, then, may be dated the origin of *lay impropriations*, to which, as held by individuals, it will be convenient that we should, for the present, confine our attention.

2. *The Remedies provided for the Recovery of Lay Impropriate Tithes.*

It must be observed that, although these statutes so far changed the character of lay impropriate tithes as to make the title to them subject to the ordinary incidents of landed estates, and recoverable, as between two tithe-claimants, in the courts of civil jurisdiction, the old remedy for obtaining the tithes from the tithe-payer was still continued, or, rather, transferred to the new claimants. This remedy was exclusively in the

* 27 H. VIII. c. 28; 31 H. VIII. c. 13; 32 H. VIII. c. 24; 37 H. VIII. c. 4; 1 Ed. VI. c. 14.

† See St. 27 H. VIII. c. 28, s. 2; 31 H. VIII. c. 13, secs. 14, 18, 19, 21.

‡ 2 & 3 Ed. VI. c. 13, 1 & 2 Ph. & Mary, c. 8, secs. 34, 40.

§ See particularly St. 32 H. VIII. c. 7, s. 7, 8.

Ecclesiastical Courts, and was enforced by ecclesiastical censures and penalties, terminating in excommunication. In addition, however, to this somewhat tedious and expensive process, new means were devised for enforcing these claims ; and it is important to mark the assumptions upon which they were founded. An Act was passed in the twenty-seventh year of king Henry VIII.,* by which, upon the professed assumption that "tithes were due unto God and Holy Church," and that the king, "being supreme head on earth, under God, of the Church of England," was "willing that the spiritual rights and duties of the Church should be preserved," it was enacted "that every of his subjects should pay his tithes and offerings and other duties of Holy Church ;" and that for "subtraction" or withholding "of any of the said tithes and offerings or other duties, the parson, vicar, curate, or other party grieved might, by due process of the king's ecclesiastical laws, convent the person or persons offending before his ordinary (or bishop), or other competent judge. And power was given to two justices on the request of the ordinary or other judge, "for any contempt, disobedience, or other competent misdemeanour of the party defendant," to commit such party to prison, "there to remain, without bail and mainprize," till he should have found sufficient surety to give obedience to the process and decree of the Ecclesiastical Court. This statute was passed very shortly before the dissolution of the monasteries, and being only in aid of the process and decree of the Ecclesiastical Court, was not available on behalf of the lay impropriators. But, by a subsequent statute,† these impropriators

* St. 27 H. VIII. c. 20.

† St. 32 H. VIII. c. 7.

were specially enabled to sue for their tithes in the Ecclesiastical Courts; and the like penalty of imprisonment in case of disobedience, was given in their favour, as had been given, by the previous Act, to the ecclesiastical tithe-claimant, and grounded, it may be observed, upon the recital (in which the Divine right to tithes appeared to be assumed) that tithes, in lay hands, were withheld by persons "not regarding their duties to Almighty God and to the king." These statutes were, in express terms, confirmed by an Act passed in the early part of the reign of Edward VI.; * and, in addition to the former remedies, the tithe claimant was thereby authorized to recover the *treble* value of the tithes from the person withholding them. This treble value was made recoverable in the Ecclesiastical Courts; and it was ultimately decided that it might also be recovered by the tithe-claimant in the Courts of Common Law.

Besides the foregoing remedies, the Courts of Exchequer and Chancery gradually assumed jurisdiction in aid of legal right;† and, on various grounds, suits in these Courts became a very usual method of enforcing claims of this description.

3. *The position of Lay Improprate Tithes in the time of our early Friends.*

Thus the question of lay impropriate tithes stood in the time of our early Friends. Their ecclesiastical origin was then fresh in men's remembrance. Little more than a century had elapsed since they had been

* St. 2 & 3 Ed. VI. c. 13.

† See *Norbury v. Meade*, 3 Bligh's Reports, 345, *Marquis of Waterford v. Knight*, 11 Clarke & Finelly's Reports, 653.

transferred to lay uses. Not only were they derived, in common with other tithes, from an objectionable origin, and were, equally with them, direct imposts upon industry and improvement; but their ecclesiastical character was preserved, both in the continuance of the jurisdiction of the Ecclesiastical Courts, and in the circumstance, still more important in the view of our early Friends, that the civil remedy against the tithe-payer, as to both classes of tithes, cruel and oppressive as it was, appeared founded upon the same unwarrantable assumption, that both were originally "due unto God and Holy Church." The following extract from the memoir of Alice Hayes* is expressive of the feelings of at least some of our early Friends, in relation to this subject. "It is my desire," says the writer, "that all Friends, both rich and poor, may be faithful to God in all his requirings, and in that of tithes of both kinds, whether it be to priest or impropiator, for they are all *one in the ground, and demanded and recovered by the same Law*, as may be seen in the statute of Henry VIII.; whereby they sue for 'God and Holy Church,' an old popish law which they sue by."

Whatever difficulty may exist now in satisfactorily distinguishing between the two classes of tithes, the difficulty was much greater then. And if we duly reflect upon the then state of the law, and yield up our minds to deep feeling of the nature, ground, and tendency of our Christian testimony to the authority of Christ in his Church, and to the essential spirituality and freedom of the Gospel dispensation, can we fail to acknowledge that the testimony borne by our early Friends, against the receiving and paying of all tithes,

* P. 52, &c.

was founded in the truth; and that it was a noble testimony against cruelty and oppression, and the usurpation of power and pretended right in the name of the meek and lowly Jesus?

Besides the grounds above adverted to, some Friends appear to have been influenced by the idea, first, we believe, suggested by Thomas Ellwood, that "all impropriators, as well as priests, were bound to pay tenths to the king as supreme head of the Church;" and that consequently "the paying of Tithes to an impropriator, was a recognizing and acknowledging of a Man to be the only supreme Head, on Earth, of the Church," and "to divest and deprive our Lord Jesus Christ of his undoubted right."* We have endeavoured carefully to investigate this part of the subject, and may state as the result of our inquiries, that lay impropriators do not appear to be liable to any such payment to the queen, as supreme head of the church,—a conclusion in which we are not only fortified by the opinion expressed by the Court of Exchequer, in the year 1748, that "impropriators pay no tenths,"† but also by the declaration of the legislature, in an Act passed in the year 1540, that "forasmuch as since the making of the Act," annexing the tenths to the Crown, "all Abbacies, Priories, Monasteries and other religious houses had been dissolved, the said yearly rents" (meaning the tenths) "which before that time were of

* See Thos. Ellwood's 'Account of Tithes in General,' printed at the end of the first and second editions of his life, p. 32. This piece was not published during Thos. Ellwood's lifetime, and the exact date of it is uncertain. See, further, the Note at the end of this Report.

† In *Macgill v. Lestrangle*, 2 Wood, 452, cited 1 Eagle's Tithes, 73.

them severally to be paid, were not now payable or leviable." In further proof that *lay* tithes are not subject to the payment of tenths, it may be added, that upon the reannexation, by Queen Elizabeth, to the Crown, of the first-fruits and tenths which had been disannexed from it by Queen Mary, the Act for this purpose applies exclusively to tenths arising out of the possessions of *ecclesiastical* persons.* And the Acts by which the first-fruits and tenths were permanently vested in the Corporation of Queen Ann's Bounty, for the augmentation of poor benefices, are, in like manner, exclusively applicable to the tenths of *ecclesiastical* revenues.†

4. *The operation of the Tithe Commutation Act.*

We come now to the consideration of the effect of the statute 6 & 7 William IV. c. 71, commonly called the Tithe Commutation Act. Under that Act, provision is made for the commutation of tithe into a rent-charge, payable out of the land; and it is enacted, that when the commutation shall have been made, the lands "shall be absolutely discharged from the payment of all tithes." The rent-charge, whether ecclesiastical or impropriate, is made recoverable from the occupier by distress and entry, in the same manner as rent in arrear under an ordinary lease; but it is expressly provided that nothing therein contained shall be taken to render any person personally liable to the payment of any such rent-charge.‡

* St. 1 Eliz. c. 4.

† St. 2 & 3 Ann, c. 11, 1 Geo. I. st. 2. c. 11.

‡ St. 6 & 7 Will. IV. c. 71, s. 67; *Id.* secs. 81, 82, 83, 84; s. 67.

By these provisions, several important changes have been made in the character of the payment, which, though equally applicable to tithe rent-charge of all descriptions, should not be lost sight of in considering the present position of the question, as regards lay impropriate rent-charge.

1st. The objections which lay to the nature of tithes, as a tax, not upon the land, but upon the industry of the occupier, and which were much insisted on by many of our early Friends,* are removed.

2ndly. The jurisdiction of the Ecclesiastical Courts is entirely taken away.

3rdly. The oppressive remedies given by the statutes of Henry VIII. and Edward VI. are abolished, and, with them, the recognition, which their use appeared to involve, of the original Divine right to tithes, and of the usurped authority of the king, as the head of the church.

The Tithe Commutation Act, however, carefully provides that the rent-charge shall be subject to all the subsisting charges legally affecting the tithes, "in the like manner as the tithes commuted for such Rent-charge had theretofore been subject."† It seems, therefore, necessary to inquire what, if any, ecclesiastical duties or charges attach upon lay impropriate rent-charge. To this, it may be briefly answered:—

First. Wherever the lay impropriator is owner of the rent-charge, in lieu of a "portion" only of the rectorial, or great tithes of a parish, and does not him-

* See, for example, Anthony Pearson's *Great Case of Tithes*, pp. 46-52, and the Note at pp. 49-51, edition 1730.

† St. 6 & 7 Will. IV. c. 71, s. 69.

self stand in the position of lay-rector of the parish ; or wherever such impropiator is owner of the tithe rent-charge of any extra-parochial place ; he does not appear to be legally liable, in that character, to any ecclesiastical duty or burden. No doubt there are cases where, by special agreement, or usage founded upon such an agreement, some charge for ecclesiastical purposes is imposed upon the impropiator : but cases of this description are exceptional, not depending upon the general law ; and their existence can only be ascertained upon inquiry of the tithe-claimant, or his agent, —an inquiry which he is not, of course, bound to answer. It must be observed, too, that such charges are generally, if not universally, not only upon the tithes, but also upon the lands formerly held with them, by the dissolved monastery from which they have been derived.

Secondly. Where, as is frequently the case, the lay impropiator is owner of the rent-charge, in lieu of the great or rectorial tithes, and stands in the position of lay-rector of the parish, he is, in that capacity, also owner of that portion of the church-building which is called the chancel (which cannot be severed from the rectory) ;* and he is also the owner of the glebe-land belonging to the rectory. As lay-rector (unless exempted by special usage), he is liable, by the ecclesiastical law, to the repair of the chancel ; but it is, to say the least, very doubtful whether this liability can be enforced as against the rent-charge, and the other possessions of the rectory. In the only case in which the question appears to have been seriously considered, the majority of the judges were of opinion that it could

* *Clifford v. Wicks*, 1 Barnewall & Alderson's Reports, 4

not be so enforced,*—an opinion, the result of which would obviously be, that the liability for the repair of the chancel would be of an exclusively personal character, and would in no degree attach upon the rent-charge, or the party paying it.

Thirdly. In the very rare instances where the lay impropiator claims the whole of the tithe rent-charge, both for the great and small tithes of a parish, and there is no vicarage endowed, he is bound by law to endow a vicar, or otherwise provide for the due performance of the ecclesiastical services.

It must be remembered that in making the foregoing general statement, we do not include tithes in the City of London, or in places where the tithes have been commuted under special Acts of Parliament, which are all specially exempted from the operation of the Tithe Commutation Act, and are subject to the regulations of the particular statutes relating to them.†

5. *As to Appropriations in the hands of Ecclesiastical Corporations.*

The foregoing remarks upon lay impropriate tithes apply equally to cases where tithes are vested in municipal corporations. But it must be borne in mind that large masses of tithes are in the hands of bishops, deans and chapters, and other ecclesiastical bodies, not claiming them as priests or incumbents of the parishes out of which they issue. In these cases, the character and position of the claimants, and the objects for which the claim was originally granted, and continues to be

* *Walwyn v. Awberry*, 2 Modern Reports, 254.

† As to tithes in London, see St. 37 H. VIII. c. 12, *Vivian v. Cochrane*, 4 Hare's Reports, 167.

enforced, *viz.*, the keeping up of institutions from which we conscientiously dissent,—are all circumstances materially distinguishing tithes or rent-charge claimed by such bodies, from those claimed by mere laymen. It must be also noticed that archbishops and bishops are liable to the payment of first-fruits and tenths, and that deans and chapters are not, it is believed, exempt from the latter payment. Archbishops and bishops are also, of course, subject to the jurisdiction of the Ecclesiastical Courts; and the observations above made, as to the non-liability of the tithe or rent-charge to the repair of the chancel in the hands of a lay-rector, does not, therefore, apply to them.

Concluding Observations.

In the case of *ecclesiastical* tithe rent-charge, where the charge is in support of a system which we believe to be in many particulars opposed to primitive Christianity, and payable to men as ministers of Christ, to whom neither Christ nor his Apostles gave any such commandment; the Yearly Meeting has already decided that the changes effected by the Tithe Commutation Act have not so altered the nature and character of the substituted payment, as to relieve Friends from the duty of bearing a faithful testimony against so unchristian an imposition. We trust that this testimony will continue to be steadily maintained, and that, in approaching the kindred, though in various respects distinct, subject of *impropriate* tithe rent-charge, Friends will be actuated by the same spirit; and may be enabled so to deal with the question under its altered circumstances, as may in no degree lower the testimony which we have so long borne to the authority of the

Lord Jesus, as Head "over all things" to his Church, and against the various encroachments upon the purity and simplicity of His truth.

*Note on the Payment of "Tenths" by Lay Impropriators.
(See p. 232, supra).*

It was in the year 1534, previously to the dissolution of the monasteries, that a yearly rent, amounting to *one-tenth* of the value of the annual profits, "as well called spiritual as temporal," of archbishoprics, bishoprics, abbey, monasteries, and other ecclesiastical institutions, was annexed to the Crown, by Parliament, with the view, as the Act expresses it, to "the more augmentation and maintenance of the Royal Estate and dignity of supreme Head of the Church of England."*

In the following year (1535), the smaller monasteries, possessing revenues under £200 per annum, were dissolved, and vested in the Crown, by St. 27 H. VIII. c. 28; and by a statute, passed in the same year,† in which the Act dissolving those monasteries is recited, a new court, called the Court of Augmentations, was established, for the management of the estates thus acquired by the Crown; and it was enacted by s. 8, "that upon all Letters Patent of any Manors, Lands, Tenements, [and] Hereditaments belonging to any of the said Houses comprised in the said Act and committed to the survey of the said Court, there should be reserved to the King's Highness, his Heirs and Successors, a Tenure by Knight service *in capite*, and a Yearly Rent of the Tenth part of the Lands to be comprised in every such Letters Patent, according to such rate as to same Manors, Lands, and Tenements given shall be expressed to be of yearly value in the same Letters Patent."

This is the enactment upon which Thomas Ellwood relies in support of his statement; and it will be therefore necessary to give to it particular attention. It is not to be found in the ordinary printed copies of the 'Statutes at Large;' and we have been therefore obliged to consult the complete collection of our early statutes, published by the Record Commissioners,—a remark which applies to several other statutes afterwards cited.

* St. 26 H. VIII. c. 3, s. 8.

† St. 27 H. VIII. c. 27.

Our first observation is, that the clause refers only to the possessions of the smaller monasteries, and would, consequently, affect but a comparatively small proportion of impropriate tithes. The larger monasteries were not dissolved until 1539. And the statute 31 H. VIII. c. 13, by which their vast possessions were given to the Crown, although it vests the management of the estates in the Court of Augmentations, contains no clause regulating the services or the rents to be reserved in the grants to be made of them by the Crown. This remark will be confirmed by reference to the statute 35 H. VIII. c. 14.

It may also be noticed that, from the statute of 7 Ed. VI. c. 3, s. 5, it appears that many letters patent had been made without reserving the services and rents required by the Act 27 H. VIII. c. 27; and all such letters patent are thereby confirmed. See, also, statute 31 H. VIII. c. 13, s. 16. It is therefore clear that it could not be safely assumed, that the directions as to the reservation of rent, contained in the Act of 27 H. VIII., are now applicable to all tithes which could be proved to have belonged even to the smaller monasteries. Again, it is not undeserving of attention, that the rent directed to be reserved is not upon the value of the *tithes*, but upon that of the "*Lands*" to be comprised in the letters patent; and that, even assuming it to include the tithes, it is a charge upon, and in respect of, not only them, but also the lands and other possessions of the dissolved monastery. But, in truth, the very clause itself rebuts the presumption that such reservation was to the king in his assumed character of head of the church. It does not, like the Act annexing the tenths to the Crown, contain any reference to the king in that assumed character. And if the payment of tenths to the Crown, in that character, had been incident to tithes, as such, they would have been, of course, payable by the grantees, without any express reservation or enactment. Besides, the clause directs the reservation of knight service, as well as rent,—a service, or tenure, long since abolished, but which, it must be recollected, was of an *exclusively lay character*, by which no tithes or other ecclesiastical property could be holden at common law;* evidently proving an intention, as far as this clause is concerned, to change the ecclesiastical character of the property granted, on its being converted to lay uses. And if the tenure were thus required to be a lay-tenure, we have no right to presume that the rent directed to be

* See 1 Eagle on Tithes, p. 11.

reserved upon it was an ecclesiastical rather than a lay-rent. The contrary is plainly the just conclusion. The amount seems to have been fixed at one-tenth in order that the king's revenue might not suffer, and can have no bearing upon the religious question, which depends not upon the amount, but upon the character, of the payment.

AN ADDRESS

ON

THE PRESENT STATE OF WHAT IS TERMED
THE CHURCH RATE QUESTION,

*From the Meeting for Sufferings to Friends in
Great Britain and Ireland.—1857.*

DEAR FRIENDS,

Our attention has been turned, with Christian interest, to the present position of our Religious Society, in reference to the rates commonly called Church rates, and the efforts made for their abolition.

It can hardly be needful to remind any of our members of the purely religious grounds on which our Society has ever refused the payment of these rates: yet, as this paper may fall into the hands of those who are not well acquainted with our Christian principles, it may be convenient at the outset briefly to state the reasons of this refusal, *viz.* :—

1st.—Because they are exacted for the repair and upholding of buildings wherein a mode of worship is performed to which we entertain conscientious objections.

2ndly.—Because they are levied to meet the expenses

of ceremonials in religion, which we believe are not in accordance with the simplicity and the spirituality of the Christian dispensation.

3rdly.—Because, man being accountable only to God for the exercise of his religion, we consider it an infringement of the rights of conscience, to compel any to contribute either directly or indirectly to the support of a mode of worship from which they feel themselves religiously constrained to dissent.

This branch of our Christian testimony against ecclesiastical usurpation and oppression has subjected our members to suffering throughout the whole course of our history. A reference to the original records of the Sufferings of Friends, preserved in forty-six folio volumes, in the Record Room of Devonshire House, London, and extending through two hundred years down to the present time, and to Besse's printed work, intituled "Sufferings of the People called Quakers," in two volumes, folio, will show that at the very beginning of the Society, fines and imprisonment for non-attendance at the "Parish Church," and for non-payment of the rates imposed for its repair, went hand in hand; and they are, in fact, almost equally repugnant in principle to religious liberty and to the rights of conscience. But though the former, the compulsion to attend the parochial worship, gradually passed into desuetude, and was finally abolished by Statute as the relic of a barbarous and a bigoted age; the latter, the tax for supporting it, has hitherto been suffered to remain as a blot upon our jurisprudence.

The protest which the Society of Friends have uniformly borne against this unjust and oppressive impost,

has been mainly the practical one of uniformly refusing the demand, and, as the inevitable consequence, suffering the penalty of the law by imprisonment or distraint of goods; occasionally, however, accompanying that refusal by a bold and manly statement of the grounds of this protest at the vestry, or before the magistrates who issued the warrant.

Some mitigation of the law took place as early as the reign of William the Third, by simplifying and making less expensive the mode of recovering the rates, so that the oppressive proceedings in the Ecclesiastical Courts, and the imprisonments for months and even for years, which we find in the early records, for a demand of a few pence or shillings, have long practically ceased; and about twenty-one years ago, imprisonment for these claims was, as respects our Society, abolished.

Whilst we bear in mind the apostolic language, that the servant of the Lord must not strive, and especially desire that the conduct of our members in reference to this subject (based as the objection is on Christian principle), may be marked by meekness and forbearance, we are inclined to fear that, in many districts, the danger has been rather of a want of zeal than an excess of it, more particularly where the demand is small, and the mode of enforcing it has not been particularly oppressive.

Yet has the Society not been by any means indifferent, either in its collective capacity, as a Yearly Meeting, or through its Committee—the Meeting for Sufferings—to the duty of pleading with the Legislature and the Government for the total repeal of this ob-

noxious impost; as will be seen from the petitions enumerated below.*

In the year 1833 this rate, or at least the cess which corresponds to it, was entirely abolished in Ireland; and provision was made in lieu thereof out of the temporalities of the Irish Church Establishment. On that occasion many of the ecclesiastical authorities, both in England and Ireland, fully admitted the injustice of these rates; amongst others, Dr. Burton, the Regius Professor of Divinity in the University of Oxford, expressly saying: "If a person is not a member of the Church of England, I can hardly think it right to make him pay for the expense of the fabric, or for any of the appendages of a worship in which he takes no part."

Since that time, public opinion has made rapid strides towards a similar result in this country. In a large number of towns, especially in the manufacturing dis-

* A Petition for the Abolition of the Rates called Church Rates, from the Meeting for Sufferings, to the House of Commons, 1836.

A Petition for their Abolition, from the Meeting for Sufferings, to both Houses of Parliament, 1838.

A Petition for their Abolition, from the Meeting for Sufferings, to the House of Commons, 1841.

A Petition for their Abolition, from the Meeting for Sufferings, to the House of Commons, 1850.

A Petition for their Abolition, from the Meeting for Sufferings, to the House of Commons, 1853.

Personal application to Government with the same object, by Deputation, from the Meeting for Sufferings, 1854.

A Petition for their Abolition, from the Yearly Meeting, to both Houses of Parliament, 1854.

A Petition for their Abolition, from the Meeting for Sufferings to the House of Commons, 1855.

tracts, the rate is virtually abolished by the refusal of the vestry to make it, or by the substitution of voluntary collections amongst the members of the Church of England: and the former course has received considerable encouragement from the final decision of the House of Lords in the Braintree case. In the evidence given before the Committee of the House of Commons on this subject in 1851, it was stated that in the principal towns in the West Riding of Yorkshire, Church Rates had been abandoned for some years; and it also appears from the evidence taken before the same Committee, that in Newcastle, Plymouth, Leicester, Birmingham, Carlisle, Stockport, Brighton, Rochdale, Middlesborough, Hackney, and many other places, these rates are nearly or quite extinct.

From many of the publications which have been written on the subject, it is evident that there is an increasingly strong opinion against this impost, not only on religious, but on legal and constitutional grounds; an opinion not by any means confined to those in private stations, but including, amongst many others, the present Chief Justice of England himself, nor restricted to those who hold what are called Liberal opinions, but comprising many men who are regarded as decidedly conservative in regard to the institutions of the country.

In the House of Commons, the majorities against the abolition of these rates have gradually lessened, until they have been converted into majorities in its favour. And even in the House of Lords there are some indications, though certainly less abundant, of an improved

tone of feeling ; so that there is ground to hope that the opinion expressed by a distinguished member of that House, the late Lord Warncliffe, may yet be verified, namely, "that any one who looks at the state of public feeling throughout this country, must admit that the Church Rates cannot be much longer collected in England."

Many of our fellow-subjects and fellow-Christians of other denominations who have manifested a strong opposition to these rates, have done so on the ground of their inconsistency with pure Christianity and of their oppression of tender consciences ; whilst others, doubtless, who have taken part therein have been influenced mainly by a sense of their injustice. The latter ground is clearly open to them as citizens of a free state : nor is there anything in our position as Friends which precludes us individually from the exercise of our civil privileges in promoting their abolition on this lower ground. But it is on the higher ground alone that we can, as a Church, protest against them, or are justified in refusing to pay them. We trust that this distinction will be clearly maintained by all our members.

In the present advancing state of the general question, it becomes us attentively to review our position, and seriously to consider what should be the conduct of the Society of Friends and of its members individually, in relation to it. After having been enabled, through Divine help, so long to maintain this Christian testimony without flinching, not only by their writings and by their steady refusal to pay the demand, but also by suffering in estate, and in person also, under severe

imprisonment, how greatly would it be to be deplored if Friends were not found now at their post, and faithful to their Christian principles, when there is a reasonable prospect of complete success, of the yoke being broken, and of justice being at length done to the rights of conscience in this matter.

We are apprehensive that there is need of more zeal and well-directed energy on the part of Friends in their different localities, to contribute their full quota towards the accomplishment of this important religious and national object, **THE ENTIRE ABOLITION OF THESE RATES**, —rates imposed for the exclusive benefit of one sect, to the oppression of the consciences of those who dissent from it.

If, in the present state of the question, the zeal of the friends of religious liberty should wax cold, there is reason to fear that the object now so nearly within their reach may elude their grasp altogether, and a measure of imperfect compromise be substituted for that complete and unqualified abolition, which is the only true mode of dealing with an unjust and oppressive impost.

Much will, we believe, depend upon the proceedings of the present session of Parliament. Notice has already been given by Sir William Clay, of the introduction of a Bill for the abolition of "Church Rates" throughout England and Wales. If constituencies are on the alert, and place themselves in direct and judicious communication with their respective representatives in Parliament, it will tend not only to keep those members who generally support the cause of civil and religious liberty up to the mark, but to convince and confirm the waverers, whilst those who may be personally

indifferent to the question, may be induced to lend their aid in promoting an object, in which it is so manifestly proper that their Parliamentary conduct should conform to the wishes of those whom they represent: and a few such votes brought over to the right side would in all probability ensure the success of the measure.

Whilst, therefore, we desire for ourselves and for our fellow members, that we may be preserved from all political excitement, and may be enabled, in dependence on the Lord, to maintain our testimony as a Christian duty, on Christian grounds, and in a Christian spirit, as those who desire only the spread of the Truth as it is in Jesus in its purity, we would encourage our dear friends, in the present crisis of this question, to do what their hands find to do, with energy, firmness, and sound judgment, as free and independent British subjects and citizens. And we would appeal to our brethren in Scotland and Ireland to lend their aid, especially through their representatives in Parliament. Though they have not a common cause with us as fellow-sufferers, yet the cause of liberty of conscience and of religious truth is one to which they are equally bound with ourselves; and their efforts will, we are persuaded, be neither the less vigorous nor the less successful, because they are disinterested.

And should an opportunity occur for the exercise of the elective franchise before the abolition of this impost is accomplished, we would suggest to our Friends whether it may not be proper, as a general rule, to act in this case as was done so successfully in reference to the abolition of the Slave Trade and Slavery, namely,

to refuse to give their vote for any candidate who is a supporter of that which they believe to be morally and religiously wrong. We hope, also, that so long as the imposition of the rate is still sanctioned by law, Friends will consider whether it may not be their place, where it can be suitably done, to attend at vestries convened for the purpose of making a rate, record their vote against it, and, in a Christian spirit, state their religious grounds for opposing it; and if the rate be imposed, attend before the justices, when summoned, and avail themselves of the opportunity which that occasion also presents of advocating the truth.

In conclusion, we would press upon all our members, to be true and faithful to their principles, and neither directly nor indirectly to assent to anything which can compromise them. May we all, both by word and deed, firmly, yet meekly, uphold this testimony amongst our neighbours and fellow-subjects, and endeavour to diffuse just views respecting it; that so nothing may be lacking on our part towards the immediate and complete removal from our jurisprudence of a law inconsistent with moral justice, with religious liberty, and with genuine Christianity.

